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B. Glover (J.) of Norwich
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A PLAIN, EARNEST ADDRESS

TO ALL

Professing Christians,

Duly to consider what they are by Nature, and what they must be by Grace, before they can be saved.

UNDER THE FOLLOWING HEADS :

I. Of Original Sin, and its dreadful Fruits and Effects, as the Cause of all actual Sin and Misery in Man.

II. The Necessity, Nature, and Effects of Regeneration, or being born again of the Spirit of God.

III. Of believing in Christ for our whole Salvation.

IV. The Necessity of Sanctification as a Meetness for Heaven, and the great Danger of resting on a SEEMING, or false Conversion.

TO WHICH IS ADDED,

A PRAYER,

Which will serve for a Family, or Private Person, for Morning and Evening.

ALSO,

A LETTER,

Found amongst the Papers of the Author after his Decease.

THE THIRD EDITION.

What shall it profit a Man if he gain the whole World, and lose his own Soul? Mark viii. 36.

The Carnal Mind's Enmity against God. Rom. viii. 7.

By Nature, Children of Wrath. Eph. ii. 3.

Jesus answered; Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of God. He that believeth on the Son of God, hath everlasting Life. John iii. 3-- 36.

This is the Will of God, even your Sanctification. 1 Theff. iv. 3.

Without Holiness no Man shall see the Lord. Heb. xii. 14.

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THE INTRODUCTION.

IT is not from a design to offend, or to expose the miseries and follies of mankind, that I attempt to shew the dreadful state of man by original and actual sin: No; but from a compassionate sense of their miserable state, and love to their immortal souls, would point out their dreadful disease, in hopes that some will hereby be moved to flee from the wrath to come, and to seek for salvation while the day of salvation lasteth, before the night of death cometh, when no man can work. Oh! that some may be moved to ask themselves seriously, What must I do to be saved? Where and how am I to dwell in the endless ages of eternity? Am I now in a state fit to die, or to dwell with a holy God, if this night my soul should be required? These are questions of such importance, that did not sin and Satan blind the mind and harden the heart, it would be impossible for an immortal soul to be at peace, until it had some comfortable, well-grounded hope of its eternal

eternal peace. If any allow that their state is not safe, I would ask them when they intend to attempt this great work of salvation. If they can put it off from day to day, while they know not but this may be their last, their state is dreadful indeed!

I have two requests to beg of the Reader; one is not to condemn or throw aside this plain, friendly Address, until you have deeply considered its important contents, and diligently compared it with God's holy word, the only rule of all Christian faith and practice. And the other is, to beg of God that the blessing and teaching of his Spirit may accompany the reading of it, and sanctify and apply it to your heart, and teach you to know and believe the truth as it is in Jesus, in a saving manner. I have no hope of its usefulness, but from the grace and teaching of the Spirit of God. O Lord Jesus Christ, grant thy spirit may so bless, sanctify and apply this to every Reader's heart, that it may be a word of conviction, conversion, and edification to many souls, and to thy glory in their salvation, for thy name and merit's sake, AMEN. A

A PLAIN
EARNEST ADDRESS, &c.

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The dreadful Nature and Effects of

ORIGINAL SIN.

THERE are two grand fundamental principles in Christianity; the knowledge of ourselves, of our fallen state by nature, and how we are to be renewed by grace, so as to be saved. Till we know our dreadful state by sin, we never seek to be restored; The whole need not a physician, but the sick, says Christ. Till we know and feel the disease, we never seek for a Cure. That man is fallen from God into the image of Satan, the scripture and all experience testify abundantly. The account of this fall we have in Gen. iii. And in Gen. iv. and vi. we have some of the dreadful Effects and Fruits of this dreadful fall, in Cain's killing his brother; and the horrid wickedness of man was so great, that God destroyed the whole world by a flood, except Noah and his family. God saw that the wickedness of man was great, and that *every imagination of the thoughts of his heart was only evil continually*, Gen. vi. 5. and in the 8th chap. ver. 21, God said,

that the heart of man and its imaginations are evil from his youth; and Jer. xvii. 9. The heart is deceitful above all things, and desperately wicked, who can know it? Behold, I was shapen in iniquity, and in sin did my mother conceive me, Psalm li. 5. Thus we are children of wrath, haters of God, his ways, commands, holiness, &c. Yea the carnal mind, which is in every man by nature, is enmity against God, Rom. viii. 7. The ninth article of the Church of England declares this; also in her office of Baptism declares, "That all men are conceived and born in sin, and that none can enter the kingdom of God, except he be regenerate and born of the spirit," &c. 'Tis from this dreadful fountain of original sin and corruption, spring all actual sins and rebellions against God, and all the horrid wickedness that the world abounds with. The seeds of all sin come with us into the world. This is easily seen in young children; their strong passions, obstinacy, striving to have their wills in every thing; as they grow, these seeds of original corruption spring up into the dreadful fruits of pride, envy, lusts, and every thing which God hates and forbids, and is ruinous to their own souls, in some more, others to a less degree. 'Tis greatly to be lamented, that most parents, instead of doing all they can in children when young to subdue self-will, passion and obstinacy in them, commonly enflame and increase all these evils in them, by gratifying all their desires, self-will and obstinacy, 'till they grow to such an enormous degree, that there is no peace unless they have their will in every thing. This is one chief cause of the uncommon wickedness of this age; the amazing impudence, pride, lusts, and outrageous sinfulness of most young people. Oh! what a dreadful account must parents give; 'tis doing all in their power to ruin them, both in body and soul; and I fear many children will at the last day lay their damnation to their parents charge.

But blindness of heart in parents prevents their seeing this as any evil, also that insatiable love of pleasure

sure which they indulge them in as far as they can. Who would believe that Christ commanded self-denial, mortification, bearing the cross, crucifying the flesh, with all its affections and lusts, deadness to the world, cutting off right hands, plucking out right eyes, forsaking all to follow him? Or who could possibly suppose, that this present age profess to own or believe in such a Saviour? or that such have promised and vowed in baptism, to renounce the pomps and vanities of this world, and the desires of the flesh, and to fight under the banner of Christ, against the world, the flesh, and the devil, as the mark and badge of their being the disciples and followers of the crucified Jesus? when the very reverse and opposition to all this is the real practice of most who call themselves Christians.

But the dreadful effects of original sin will more fully appear in the blindness and corruption of the heart, the depravity of the will, and its enmity against God; and the inclination and bent of the affections to every thing that is sensual, worldly, selfish, corrupt, and wicked; instead of delighting in God, loving him with all the heart, soul, and strength, man by nature hates the blessed God, the supreme good, the fountain of all blessedness, joy and peace; we hate his commands, his word, his holiness, his justice, his service, and whatever is for God's glory, and the real good of our own souls; the heart being corrupt, it is a fountain of sin and iniquity; all its delight is in worldly, fleshly pleasures; 'tis raging with eagerness after whatever can gratify the flesh, the carnal mind, self-will, profit, pride, worldly esteem, insatiably thirsting after pleasures, vanities, amusements, even to madness, to the destroying of health, waste of time, ruin of estate; sacrificing every thing to the gratifying the corrupt desires of the flesh; impatient of all restraint; having delight in nothing but sin; "*their God is their belly, they mind or care for nothing but earthly things.*" But what shall we say of the inward workings of sin in the heart, all the wicked corrupt lusts, pride and evil imaginations of the heart, which are

22nd Sept. 1836. This is my
 Anniversary at Mr. G. G. G. G. G.
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are not brought into action; the sinfulness of the heart is amazing, desperately wicked, unknown to all but the great God; as a fountain sends up water continually, so does sin in the heart of man. Let any serious person take a view of the ways and lives of the generality of all sorts, and see whether this is not the truth; and how this agrees with the scripture account of men in Gen. vi. 5, 11, 12, —viii. 21. Jer. xvii. 9. and our Lord's words, Mark vii. 21, 22, 23. *Out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.*

The blindness of the heart is also the effect of original sin; so blind and ignorant are men of themselves as to know nothing aright of their hearts, they see not their wretched state, that they are slaves to Satan, to their own lusts, pride, passions, self-will, see not any great harm in all they do, think all is right that they have a mind to, are advocates for sin, plead for every lust, see not how they offend God, care not for God's commands, will not believe that he is displeased, or that he will condemn them for sin, thro' blindness think the blessed God and his ways are similar to theirs, though his holy word declares against them, condemns all such ways, and "that none who do such things shall enter into the kingdom of God, that *the wicked shall be turned into hell and all the nations who forget God.*" 1 Cor. ii. 6, 9, 10. and Psalm ix. 17. Yet they put a lie upon God's word, believe not God will punish as he says! the heart is so hard, that they fear not God, nor his threatnings, "but go on to treasure up wrath against the day of wrath, the God of this world (Satan) has so blinded their minds, that the word and gospel is hid to them," 2 Cor. iv. 3, 4. they discern not spiritual things, they seem foolishness to them, 1 Cor. ii. 14. Sin and its deceitfulness has so hardened them, that Satan leads them captive at his will, 2 Tim. ii. 26. spiritual blindness and hardness of heart is the most dreadful punishment in this life, Psalm lxxxi. 12.

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By original sin the will of man is turned and bent entirely from God, instead of cleaving to God, delighting to do his will, he hates the will of God, and sets up his own will against it; from hence arise enmity against God, disregard to God's glory and his commands; he pays no homage to the Great God who made him, upholds him, and bestows every blessing upon him that he enjoys; he disbelieves his word, hates his precepts, his worship, and will not have Christ to reign over him, but will be his own master, follow the bent of his own will, choose the service of Satan, whose works they do with readiness and delight, John viii. 41, 44. "His will is his law, all the motive of his actions is this; 'tis my will, I have a mind to do it." Self-love, self will, self-pleasing, are the natural man's grand idols. SELF is set up in his heart, instead of God; to please Self, under one shape or other, all his actions tend; self-pride, self-esteem, self-credit, self-conceit, Self is all in all: hence he cares not for God, has no fear of him, says to the Almighty, "Depart, for I desire not the knowledge of thy ways: and, what is the Almighty that we should serve him, and what profit should we have if we pray unto him." Job xxi. 14, 15. See also Psalm x. 4, 5. Self-will submits not to God, but follows its own bent. This dreadful apostacy of the will is downright rebellion against God and his glory; thus they that are after the flesh, do mind only the things of the flesh, and the carnal mind is enmity against God, Rom. viii. 5, 7.

This original sin has corrupted the heart and will of man; from hence it is, that all the desires and affections are set on earthly things; hence it is, that God is robbed of his honour and service from man, and the Devil is obeyed and served: this is the spirit which ruleth and worketh in the children of disobedience, Eph. ii. 2. Satan stirs them up to all pride, lusts, wickedness, wrath, covetousness, insatiably raging after pleasures, falsely so called, every thing which is worldly, sensual, devilish, &c. draws the carnal mind, and self-will

will so eagerly, that they are restless after every vain imagination and whim; days and nights, months and years, are spent in a round of diversions, seeking rest and finding none; one gratification only makes them more eager for another, and tho' they are always disappointed in all, they never answer their expectations, yet they are so blinded that they never see the cheat; never enquire to the purpose what is the cause that they are never satisfied, never contented, but all their remedy is to rush more and more into these delusions called pleasure, that they may not reflect on their restless misery and continual disappointment; Satan stirs up their passions and tempts them to believe, that this and that vanity will delight them, and there is nothing so whimsical or silly which they are not slaves to, yet never reflect that all is vanity and vexation of spirit, cannot yield any contentment or satisfy the immortal soul of man, no more than the east wind can satisfy hunger, or painted water can quench thirst, or painted fire warm and give heat to us when cold. Yet (except a few) old and young, great and small, are driven on by their own lusts and passions, and Satan, who leads them captive at his will; old people, just dropping into the grave, into eternity,—are as eager as ever, some even in the arms of death! But how greatly is it to be lamented, that children are early instructed in these soul delusions! are not only brought up in pride, self-will, &c. but led to plays, cards, riots, and every vanity which may draw them from any fear of God, beget in them an early strong passion after every thing called pleasure, so that their youthful minds are tainted with every thing which make them hate religion, God's service, and not taught what would make them useful to others, or comfortable to themselves. This is devoting them early to Satan as it were, and laying a foundation for their misery and ruin in this world and the world to come.

God commands that children be brought up in godliness, even in childhood; this reverses the command,
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and makes them deviate early to Satan; yet these very people would have their children baptized, and before God, promised to have them renounce the devil and his works, the pomps and vanities of this world, and the lusts of the flesh, and to follow Christ in sanctity, mortification, holiness, &c. Oh! shocking impiety, and gross hypocrisy, to mock God and ruin their immortal souls!—Nay, how many at church pretend to pray to be delivered from these deceits of the world, flesh and the devil, yet so far from meaning any such thing, that they design to live in these deceits, and would not part with them on any account. Nay, how many of these in the holy sacrament tell God, “that the burden of these their sins is intolerably grievous, that they are sorry for them, repent of them, lament them, &c. and then offer body and soul to God as a living sacrifice to his service, &c.” yet mean not, nor intend any such thing, but intend to go on in the usual round when the solemnity is over. Oh! what vile hypocrisy is this! as if the holy God, who seeth the heart could be deceived; or that such a heart-searching God was pleased with lip service, when the heart is far from him. This is adding sin to sin, and the Lord hath declared, that ’tis what he hates, ’tis an abomination to him.—See Isaiah i. Ezek. xxxiii. 31. and Jer. vii.——Tho’ this is meant chiefly of those of the Church of England, yet the case is much the same among many Dissenters; If they have more light than others, they are the more inexcusable if they have not more of the power of godliness.

I speak not these things to offend any, but have attempted to point out the dreadful disease, hoping some will be enabled to profit by it; to cry out to those who are posting to eternal destruction, to stop a moment, and consider their ways, for the end of these things is eternal death. I hold out this horrid frightful picture of original sin, and its consequences, that some may see it and flee from the wrath to come. I know how an evil practice blinds and deceives, that
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most cannot see much harm in a life of sensual pleasures, and are ever pleading for it; but Christ's doctrine calls us from all worldly and fleshly vanities, from Satan's delusions and slavery, to be new creatures, to deny ourselves, to be dead to the world, to bear the cross, to live to God's glory. The word of God tells us, "that those who live in pleasure are dead while they live; and that the friendship of this world is enmity with God." James iv. 4. And, lovers of pleasure more than lovers of God, conclude that black list of sinners, 2 Tim. iii. 4 first verses. If any man love the world, or things of the world, the love of God is not in him, 1 John, ii. 15.

But 'tis not among the rich and great alone that sin and wickedness abound; the lowest, meanest people, are as corrupt both by nature and practice; though these cannot live in sensual pleasures to such a degree, yet most of them envy those who do. How few among the poor fear and love God! but few who are pious, holy, looking unto God to sanctify their low condition, and by prayer and supplication making their wants known unto God, and seeking to be rich and happy in eternity; instead of this, what horrid impiety and profaneness, what gross wickedness, blasphemy, envy, pride and disregard to God and his will, is to be found among them! What St. Paul says, Rom. iii. 14, 16, 17, 18, is the dreadful state of most, *destruction and misery are in their ways: the way of peace they have not known: there is no fear of God before their eyes.* Oh! what destruction, misery and ruin has original sin brought into the world!—It hath made the world a scene of misery, a dreadful tragedy, a world of woe, a land of sorrow, full of labour, distress, griefs and horrors: like a great bedlam, all distracted, mad after idols, their lusts, pride, profits, pleasures, &c. These are the gods most worship, in which they delight. But I could earnestly beg of all to consider how they shall live in a dreadful, endless eternity, stripp'd and separated from all these beloved enjoyments; if they be unhappy without them,

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now, how will they then spend a long night in eternity without them? I am unwilling to speak of those regions of eternal misery, where there are only torments, weeping, wailing, &c. where the Devil will for ever mock and torment those whom he hath deluded. As to heaven, 'tis impossible an unregenerate soul can dwell there; this would be to them a kind of hell; supposing their sins were forgiven, yet their natures are unholy, all their dispositions are opposite to God. The presence of an infinitely holy God would torment them. The holiness, purity, employ, company, and enjoyments of heaven, they would loath and abhor; for want of an holy nature, a heavenly disposition of soul to delight in God, heaven would be a real torment to them. This may be evident to reason; is it not a weariness to them to attend an hour in God's service? the form of godliness is a trouble to them, but the power of it they hate, cannot bear, it raises their aversion and indignation, think it rank enthusiasm and hypocrisy. What a slavery and distress would it be to carnal persons to be but two or three hours among truly sanctified, godly people, to pray unto, praise and glorify the blessed God in a spiritual manner? What a torment then must it be to such to be in heaven with angels and glorified spirits, who rest not day and night, but cry, holy, holy, holy, Lord God Almighty! Rev. iv. 8, 10, 11.—v. 11, 12, 13, 14. Their souls in a flame of sacred fire, in an extasy and transport of divine love cannot cease rejoicing in God; praising and glorifying the Eternal Majesty, who there displays the full blaze of his glory in flaming holiness. What relish could unsanctified souls have for such exercise? Alas! it would distress and torment them to see the blessedness of others; it would raise their envy and hatred, and increase their misery. Even here a shadow of holiness disturbs them, they hate even those who are godly, and the more they resemble Jesus Christ in the temper of their

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minds, the more they despise them. Nay, Christ himself, the blessed incarnate God, they hate; and all that relate to him; how then can they be happy with one they hate? So true is it, "*that without holiness no man can see the Lord.*" A new nature, a change of heart, a heavenly disposition, a love to Christ, a supreme delight in God, there must be, before any soul can be happy, even in heaven itself. Oh! that it may please the Lord, that some by seeing this may be moved to seek a new nature in Christ, before they go hence and be no more seen.

'Tis sin has brought a curse upon the earth: all the convulsions of nature, storms, earthquakes, pestilences, plagues of fire, floods, wars, &c. are all the effects of sin, the tokens of an offended God, who, by these calls upon the world to repent, before 'tis too late, Rom. i. 18. I know 'tis said, These are second causes, &c.—But are not the second causes under the direction of the supreme First Cause? who uses them as his instruments to execute his sovereign will. But the evil world will not own God in any thing. "*Lord, when thy hand is lifted up they will not see!*" Isaiah xxvi. 11. Nay, they have belied the Lord, and said, 'Tis not he. Jer. v. 12.

'Tis original sin brought death and all diseases into the body of man. This is seen in the death of children. In Adam all die, 1 Cor. xv. 22. By man came death, 1 Cor. xv. 21. All the terrible pains and diseases, sickness, sorrows, and at last death, rottenness and the grave are the fruits of sin. Death to the body, and eternal death to the soul, unless redeemed by the precious blood of Christ. *The wages of sin is death*, Rom. vi. 23.—Oh! what hath sin done! O the horrid mischief, misery, and wondrous ruin sin has wrought! See what a picture of it the Apostle draws in the heathen world, Rom. i, *from the 20th verse to the end: and chap. iii. from the 9th to verse 18th*, and Oh! that this picture was not so very much like the christian world, as it is called.

I have been thus long and particular upon the deadly nature and effects of original sin, because very few have

have the true knowledge of this dreadful fountain of all evil, being so blind in heart that they discern not their wretched state. I have attempted to point it out, for 'till men know their own disease, they seek not for cure. I hope many would be alarmed, did they truly know their misery: in hopes of this I have attempted to shew it, that they might be moved to seek to be renewed by grace, and gladly embrace that blessed salvation freely given by Jesus Christ. This will also display that infinite mercy, grace and love of God, in saving such wretched, lost sinners, by free grace, and shew the infinitely amazing love and mercy of God in providing such precious salvation; which I shall next attempt to point out by *Regeneration*, or being born of the Spirit, Faith in our Lord Jesus Christ, and sanctification of the Spirit: And blessed is he that believes and repents—*But how shall those escape, who refuse, or neglect, so great salvation!* Heb. ii. 3.

II.

OF REGENERATION.

THIS is that great mysterious work of the Spirit of God upon the soul, whereby it is quickened, or raised from a death of sin; by this 'tis begotten by, or born of, the spirit of God, creating the soul anew, imparting a principle of spiritual life. This important work is compared to the resurrection of the body, Ephes. i. 20. and chap. ii. 1. 'Tis the resurrection of a dead soul by the inward vital operation of the spirit of God. 'Tis so vastly important, that our Lord assures us in the most solemn manner, *Verily, verily, I say unto thee, except a man be born again of water, and of the spirit, he cannot see, or enter into, the kingdom of God,* John iii. 3, 5. Except the soul be quickened, the mind enlightened, the will renewed,

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the heart changed, ye cannot understand spiritual things, cannot enter into my kingdom, discern the nature of it, believe in me, or receive my words; you must have a new heart, a new spirit, be born of God from above, taught of God, before ye can possibly understand the mysteries of my kingdom, enter into a state of grace here, or a state of glory hereafter. 'Till this is done, there is no light to discern, no power to believe the things of God.

The ignorance of Nicodemus in these things shews us how blind and ignorant all men are of God, 'till born of his spirit, what wretched conceptions they have of divine things, how they are stumbled at them, and explain them away by reason, and cry, How can these things be. Nicodemus, though a learned man, and a teacher of others, could not understand or believe, 'till born anew, and taught of God's spirit, "the things of the spirit of God are foolishness to the natural man." This teaches us, that no human wisdom or learning can enable us to understand or believe spiritual things; so 'tis not strange that wise men, and teachers of others, may be ignorant of them. This work is very mysterious, and often exceedingly various; it is compared to fire which animates, refines, and purges away impurity, Malachi iii. 2, 3. and Matt. iii. 11. This is the Baptism of the Holy Ghost as with fire: all baptisms without this are of no saving benefit to the soul. 'Tis also compared to water, Isaiah xlv. 3. whose nature is to cleanse and purify. "It is the washing of regeneration," Titus iii. 5. 'Tis also compared to the wind, John iii. 8. We hear the wind, feel its power, but cannot tell whence it cometh, or whither it goeth. Thus it is in this operation of the spirit; sometimes mighty strong winds rend the mountains, and bear down all before them, at other times it is soft and gentle: thus various and mysterious is the spirit's work upon the soul. Some people undergo great and sore conflicts, distresses, &c. Others are sweetly drawn by gentle influences, some in early youth, others in more advanced age; thus

thus in some the work seems more evident and wonderful, in others less discernable; yet the effects are the same in all; 'Tis a birth from above; 'tis a new creation in the soul; 'tis a renewal of the will, imparting new principles, a new heart, new affections, and spiritual life, whereby the soul is enabled to live unto God. 'Twas by the work of the spirit in conviction, that the trembling jailer was drawn to cry out, What must I do to be saved, Acts xvi. 20, 30. and this work of Regeneration opened Lydia's heart, that she attended unto the things which were spoken of Paul, Acts xvi. 14. 'twas conviction issuing in regeneration caused that pricking in the hearts of those in Acts ii. 37, when Peter preached, so that they cried, "*What shall we do?*" This brings light into the mind, which enables to discern its wretched state; this discovers the dreadful corruptions in the heart, its sinfulness, enmity to God, blindness and ignorance of divine things: this convinces the soul of sin, awakens conscience, and from a sense of its misery and wretchedness moves the soul to cry unto God, to breathe after God: "*Behold he prayeth.*" Acts ix. 11. Thus a regenerate soul seeks after God, seeks to obtain his favour, and enjoys his presence. Nor can any come unto Christ, believe on him, or receive him, John vi. 44, 45, but such as "*ARE born, not of the will of man, but of God,*" John i. 13. This opens the eyes of the understanding, to discern the wonderful things of God: this brings us from darkness to light, from the power of Satan unto God, Acts xxvi. 18. This great work separates us from Satan's family, and makes us children of God. By this he gives us that new heart and spirit, and writes his law in our hearts, puts his fear in our hearts, after sprinkling us with this clean water of Regeneration that we may be clean, Ezek. xxxvi. 25, 26, 27. By this God puts his spirit within us, which imparts spiritual life, and is the principle of all grace in the soul. By this the heart is changed, the rebellious will, which before hated God and his ways, is

now bent towards him, and cries, "*Lord, what wilt thou have me to do?*" From hence follows a change in the affections to delight in God in the inner man, a drawing of the soul to him, desiring to obey and glorify his holy name, and is troubled and distressed that there are yet remains of sin in him unsubdued. This important work is inward, spiritual, upon the heart, will, understanding, creating us anew, in a likeness unto God, a conformity to his will, not an outward reformation only, which many deceive themselves by, and mistake for it. It was a most severe rebuke to Nicodemus, "*Art thou a Master in Israel, and knowest not these things?*" No one can tell what it is, unless this work is wrought in them, much less teach it to others in a spiritual manner; 'tis unseen and spiritual; No man knoweth the things of God, but by the spirit of God; the natural man cannot discern them, *they are foolishness unto him, nor can he know them, because they are spiritually discerned*; but God has revealed them unto us by his spirit, 1 Cor. ii. 10, 11, 12, 14. And to all the cavils the world makes against these mysteries, we may reply in our Lord's words, John iii. 11. "*Verily we speak that we do know, and testify that we have seen.*" The spirit uses various means in this work, oftentimes hearing the word read or preached, both the law and the Gospel, afflictions, awakening providences, &c. though the means be various, yet the effects are the same in all, quickening the soul which was dead in trespasses and sins, making it a new creature, a child of God, born of his spirit, without which it can never truly repent, believe, know God, or itself, nor can be in a state of grace here, or enter the kingdom of glory hereafter. Some good natured qualities and moral virtues, reason, and worldly wisdom, have been dress'd up in the room of this great work, which deceive many souls, something like conversion, which is not real conversion, a mere shadow instead of the substance, &c. "*all that is born of the flesh is flesh.*" — Thus many are almost Christians who are never really

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so; some are near the kingdom of God who never enter therein.

'Tis the want of this work on the hearts of worldly people which renders them incapable of discerning or relishing the wonderful things of God; 'tis for want of this they are led slaves to sin, led captive by Satan; they are eager, after pleasures, profits, &c. posting to destruction, regardless of the welfare of their immortal souls, blind in heart, dead to God, &c. The scripture cries to such, "Why will ye die? turn ye, turn ye! let the wicked forsake his way and turn to the Lord, and he will have mercy upon him; will abundantly pardon, nay, tho' their sins are like scarlet, they shall be white as snow: why will ye spend your money for that which is not bread, for that which satisfieth not; hearken unto me, incline your ear and come, and your soul shall live." Isaiah lv. 2, 3, 7. Ezek. xxxiii. 11. Also, our Lord came to save sinners, to call them to repentance, to offer pardon, peace and eternal life to all who repent, &c. but tells them, that unless they do repent they shall all perish. Luke xiii. 3, 5. Oh! that such would deeply attend and consider our Lord's solemn words, "What shall it profit a man to gain the whole world and lose his immortal soul? *Or what shall a man give in exchange for his soul?* Mark viii. 36, 37. What will it profit to swim in riches and pleasures to the grave, if the soul must then dwell in everlasting fire. Oh! that some who read this may be moved to seek for mercy before it is too late; for perhaps this night their souls may be required, and unless we be born of the spirit, renewed by Grace, be new creatures in Christ, we can never enter the kingdom of God, by receiving or savingly believing on Jesus Christ for pardon, peace, and eternal life, as the great salvation of God, freely given to all that truly believe; Which leads me to speak of the great duty of believing on the Son of God, for no man can come unto God but by him, John xiv. 6.

III.

OF REPENTANCE,

And saving Faith in Christ.

WHEN a soul is regenerated, and spiritual light, life and grace imparted thereby, it sees the dreadful nature of sin, that it offends a God of such infinite goodness, mercy, grace and love, and that 'tis sin brings wrath, curse, and all misery into the soul, and separates it from God: this grieves and melts the soul into true repentance,—serry that it ever offended such a blessed God; this causes it to hate and abhor all sin, and to desire to please God in all things. Thus true repentance arises from a sight and sense of God's mercy, grace and love in Christ, when there is a real work of the Spirit on the soul, for the Holy Ghost convinces of sin, and begets true repentance, but conscience does oftentimes convince of sin, and troubles the soul for it, and makes it fear and dread the judgments of God; but if it be *only* conscience, and not a saving work of God's spirit, conscience will be pacified with reformation, and a few duties, prayers, &c. and then he will return to sin as soon as fears and terrors are removed. For want of a saving change in the heart, the bent of the will is still to sin, and is only restrained by fears of wrath and hell. This seeming repentance deceives many souls, who, because they have been troubled for sin, supposed this a work of saving grace, but such continue to love sin, and live in it, when terrors are removed.—This is often seen in sick persons under fears of death and hell, while terror and sickness seem to take away the power of sin, there seems such hatred of sin, such promises and resolutions against it, and to turn to God in newness of life, &c. but when health returns, and fears of hell cease, commonly the love of sin, and the practice of it return as strong as ever. O how this should make us dread to trust a death-bed repentance.

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But where the Spirit of God works true repentance, there the bent of the will is turned against sin, to hate it, strive against it, and to desire to obey and glorify God in all things; but still it finds indwelling sin mixing with its best duties, that the soul can do nothing worthy the acceptance of such a holy God; all its past sins it can do nothing to atone for, and the holy law of God demands a perfect obedience. This oftentimes distresses a new born soul, 'till the same blessed spirit leads him to Christ, opens his eyes to see Christ is his whole salvation, that he has shed his blood to atone for his past sins, that he has borne his griefs, carried his sorrows. By his stripes the soul is healed, Isaiah liii. 4, 5. Who his own self bore our sins in his own body on the tree, 1 Pet. ii. 23. "Made peace by the blood of his cross," a full sufficient sacrifice, oblation, and satisfaction for sin: by one offering he hath perfected for ever them that are sanctified, Heb. x. 14. Eph. i. 7. that this is a propitiation for sins that are past, Rom. iii. 25. and that we are freely justified by his grace through the redemption that is in Jesus Christ, verse 24. and the blood of Christ cleanses us from all sin, 1 John, vii. So that pardon of sin is a free gift of God in Christ, purchased by his blood, and there is no condemnation to those who are in Christ Jesus; being justified by faith we have peace with God through our Lord Jesus Christ, Rom. viii. 1. and 5. The spirit of God teaches to understand these Scriptures, open the eyes of the mind to see, and the heart to believe, reveals Christ in the heart, and enables the soul to trust and believe in Christ for pardon of all sin; this purges the soul and conscience from sin and guilt, gives peace through the blood of the cross.

The spirit also leads the soul to see its want of a better righteousness than its own; shews how defiled, sinful, poor and wretched all our services and duties are in the sight of a holy God, as filthy rags, Isaiah lxiv. 6. Sin mixes itself in our best duties, and that in point of justification we must *renounce them all*, and embrace Christ for our righteousness, who in our
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stead has fulfilled the perfect law of God, has wrought out a perfect righteousness for those who believe, fully answerable to the holy law of God—and is freely given us by Faith.—This is the righteousness of Faith, which St. Paul desired to be found in—not in his own; Philip iii. 9. Nay he counted all his works as dross and dung, compared with the transcendent excellency of this righteousness of Christ, which is received by faith, when we are enabled to believe it, and rest upon it for acceptance with God, it becomes ours by the free gift of God. Thus Christ is the Lord our Righteousness, Jer. xxiii. 6. He is made unto us Righteousness, 1 Cor. i. 30. To believe this, and renounce our own righteousness, is to submit to the righteousness of God; for Christ is the end of the law for righteousness to every one that believe, Rom. x. 3. 4. Thus the believer has pardon and justification in the sight of the blessed holy God through faith in Jesus Christ. He hath accepted us in the beloved, Eph. i. 6. We are created anew in Christ Jesus unto all good works, verse 10. Nay, to abound in them, to be a peculiar people, jealous of good works, Titus ii. 14. Yet in point of justification we must renounce them all, and receive Christ alone for “wisdom, righteousness, sanctification, and compleat redemption” of body and soul, 1 Cor. i. 30.

Christ is also the Almighty Physician to heal the soul,—to subdue the remains of sin—to impart life, faith, strength, and all grace more abundantly—to restore the soul more and more to the image of God. We must pray for the spirit of wisdom and revelation, to open our eyes yet more and more, to know what is the hope of his calling in Christ Jesus—to know the breadth, and length, and depth, and height of the love of God in Christ Jesus—to be enriched with the unsearchable riches of Christ—to be blessed with all spiritual blessings in him—to be made compleat in him—to be sanctified through faith in him—and to behold the glory of God in the person of Jesus Christ, with unveiled face, so as to be changed into the same image,

image, Eph. i. 5. and ii. 3, 18. Col. ii. 10. 2 Cor. ii. 18.

'Tis in the mysterious person of Christ that we can see the glory of God. The Lord hath shined into our hearts, to give us the knowledge of his mercy, love, grace and glory, in the face or person of Jesus Christ, 2 Cor. iv. 6. Justifying us freely by his grace, Rom. iii. 24. Christ died to save sinners—the ungodly, Rom. v. 6, 8. 'Tis all of God's free gift or grace we are saved, not of any works, Eph. ii. 8, 9. 'Tis ruinous and destructive to trust in any works of our own for salvation; a self-righteous spirit is far from the kingdom of God. Christ tells us, publicans and harlots enter the kingdom of heaven before such, Matt. xxi. 31, 32. 'Tis of great benefit to the soul to be taught of God, to know more and more of the deep depravity and inbred corruptions of our natures—that we are not sufficient to do any thing that is good, in order to humble us, and empty us of all self-confidence, and to make Christ more precious to us, that we may flee unto him as our life and strength, for all help and grace, under a deep sense of our helpless state, that without him we can do nothing good in God's sight. We must abide in him, live in him, act faith upon him for all grace, and pray him to dwell in us by faith, by his spirit as the hope of glory, John xv. 4, 5. and Col. i. 28. Christ is also our sanctification; by faith we are ingrafted into him, live and grow in him as branches in a vine. He is the root of spiritual life and grace in the soul. By faith the soul receives Christ, is united to him—abides in him—is rooted and grounded in him—grows into his spirit by fresh supplies of grace from him, receiving out of his infinite fulness continually grace for grace. By this our souls are healed, sin more and more subdued—sanctification imparted to transform us into the image of Christ. We must receive Christ as our king, to govern us, to reign and subdue every corruption, to cast out every idol, to save us from the assaults and temptations of the devil, the world and the flesh—as our great High-Priest,

to bless sanctify, and intercede for us, to be our advocate before the throne of grace, to offer our poor prayers and services, perfumed with the rich incense of his own merits, and purged with his own blood. He that truly knows Jesus Christ, dare not approach God but in his name—hope for no acceptance but through his merits—attempt nothing but in his strength, acting faith upon him, “ looking unto Jesus for strength, grace, and increase of faith, who ever liveth to make intercession for us, and is able to save to the utmost all that come unto him, having obtained eternal redemption for us.” This is God’s salvation, this is God’s Command, to believe on Christ, 1 John iii. 25. ’Tis the work of his spirit in the soul, John vi. 29. and when the soul is enabled to receive Christ by faith, as he is held forth in the word and promises of God, for its whole salvation, relying, resting, and trusting in him alone for pardon, justification, and eternal life, as the free gift of God, this is saving faith, and all that Christ hath purchased becomes ours, if Christ be ours, all is ours, 1 Cor. iii. 22.

Christ is the way to God, no man cometh to the Father but by him—No saving knowledge of God but in Christ, Matt. xi. 27. John xiv. 6. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,* John iii. 16. God so loved the world, —how? Beyond all description of words to express. Behold! with wonder, what manner of love is this, that we should be called the Sons of God, 1 John iii. 1. Herein is love, not that we loved God, but that he loved us, and sent his own son to be the propitiation for our sins, chap. 4. 19. Truly to know and believe on Jesus Christ is eternal life, John xvii. 3. such have everlasting life, are passed from death unto life, John v. 24.

Oh! what a gift is Christ! what a blessing to lost souls! unspeakable blessings are in him; pardon, peace, and eternal salvation is in him—unsearchable riches of grace, wisdom, love, consolation, joy, glory,

glory, endless, boundless blessedness and salvation!—This is the glory and love of God displayed to poor sinners in Christ, the incarnate God. Oh! what a mystery is Christ, God and Man! Christ is the brightness of the glory of God—the express image of his person—the Almighty God—the maker of the worlds—upholding all things by his power, Heb. i. 2. 4. Christ hath all power in heaven and in earth, Matt. xxviii. 18. God over all blessed for ever, Rom. ix. 5. The Mighty God, the Everlasting Father, the Prince of Peace, Isaiah ix. 6. Possessing all the fullness of God substantially, Col. ii. 9. Christ is the glory of the invisible God. He is the wisdom of God, and the power of God, 1 Cor. i. 24. Yea, the wisdom of God in a mystery, the hidden wisdom which the world knoweth not, chap. ii. 7, 8. Christ is the rock of our salvation, no other foundation can be laid but him, 1 Cor. iii. 11. Christ is the only foundation laid by God in Sion for man's salvation, Isaiah xxviii. 16. 1 Peter ii. 6. How precious is Christ to all believers, unspeakably precious! His name precious—His person precious—His love precious—His nature precious—His blood precious—His righteousness precious—His grace, peace and intercession precious. This glorious eternal Son of God came down from heaven to save his people, took our nature upon him, appeared in flesh that he might in our nature work out a perfect salvation for us, fulfil the law of God for us, was obedient even unto death for us, bore the curse and wrath of God in our stead, which brought on him that agony and bloody sweat! At last crucified, nailed to the cross, to expiate our sin and guilt, shed his blood to make atonement for us, paid our ransom, delivered our souls from sin, Satan, wrath, curse, and hell. Destroying Satan's kingdom, purchasing grace and eternal life for us, hath opened the kingdom of heaven for all true believers! “And is entered into heaven with his own blood, to intercede for us—*Now* to appear in the presence of God for us, as our forerunner, to take possession of the

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promised inheritance for us," carrying our nature into heaven, where he appears as a lamb slain, pleading his blood, and "has opened a new and living way through the veil of his flesh for us to enter into the holiest by his blood." And has promised that where he is, there we shall be also, John xiv. 3. and chap. xvii. 24. Christ is a vital head of all divine influences to every true believer. By his spirit he lives in us, imparting spiritual life, strength, and all grace to the soul, to renew, sanctify, and build us up unto a perfect man in him, unto the stature of the fullness of Christ, Eph. iv. 13, untill we are truly sanctified, and meet to dwell with God, Christ, and all the company of heaven in eternal life, joy, and glory, through the endless ages of eternity. When meet for heaven, Christ will come to take us to himself; then all tears shall be wiped away, sorrow and sighing shall be no more, Christ will see us again, and our hearts shall rejoice, with everlasting joy, which no man can take from us, John xvi. 22. This is the mystery of redeeming love—these the blessed fruits of believing on the Son of God.

Oh! that I as an instrument in God's hand could persuade poor sinners to flee unto Jesus Christ, to commit their souls to him to be washed in his blood—sanctified and saved by his grace, to come poor, naked, helpless, miserable, in their sins and blood, to be saved freely, from sin, curse, wrath, hell, and to be made heirs of God and glory. All that come to him he will not cast out, John vi. 37. Great and guilty sinners may come, the blood of Christ cleanseth from *all sin*. Oh! who can tell the infinite value of the precious blood of Christ! 'tis the blood of God! Come unto me, says he, *all ye that labour and are heavy laden with sin, guilt and sorrow, and I will give you rest!* ye shall find rest to your souls, Matt. xi. 28, 29. Christ loves souls—has died to save sinners, can and will save to the utmost all that come unto God by him. He takes away the guilt and power of sin—He has destroyed the Devil's kingdom—He is almighty to save,

to subdue the most strong and powerful habit of sin. He has obtained the Holy Spirit to sanctify and change the heart, renew the will, and new create the soul. O try his love, come and your souls shall live. Oh! that the lovers of sin and pleasures, slaves to satan and their own lusts, did but know how miserable they are and how blessed and happy Christ can make them. Oh! that they did but know the things which belong to their eternal peace before they are hid from their eyes, Luke xix, 42. But how shall they escape if they neglect so great salvation, Heb. ii, 3.

True and saving faith unites the soul to Christ, receives a new nature from him. Christ dwells in believers by his spirit, to take away the power and dominion of sin, as well as its guilt, to sanctify and make holy, humble, heavenly-minded, prayerful to impart holiness and every grace to the Christian. — True Faith purifies the heart, overcomes the world, flesh and devil; works by love to all holy obedience. This draws the soul to love God, to obey him, to glorify him in all things: though the Christian observes not the law for justification, yet he observes it as a rule of life to walk by; and divine love will constrain the soul to fulfill the law more than all legal terrors of hell; "therefore love is the fulfilling of the law." St. Paul says, Do we make void the law through faith, God forbid? Yea, we establish the law. Rom. iii. 31. and in Rom. vii. 22. I delight in the law of God after the inner-man. If we love and delight in God and Christ, we must delight in God's law, which is a transcript of his holiness and purity, and if faith do not work obedience, 'tis not true faith, but fancy, or that dead faith St. James speaks of, ii. 17, 18, 19, 20.

I would just speak a word to two sorts of people, who seem to be deceived in this point; those who sit under false doctrine, who think they always did believe, never laboured under unbelief, or knew the want of faith. These seem entirely destitute of this precious faith. This supposed faith keeps them from being saved

saved—this false notion that they do believe is their ruin, keeps the soul from seeking and praying for faith. Thus Satan deludes the souls of men through ignorance of what true faith is. I would ask, When did you obtain faith? By what means? Has it changed your heart, made you a new creature, drawn your soul to love and delight in God? What fruit do your faith bring forth? If you know nothing of all this, deceive not yourselves, you have no saving faith at all but are in a state of sin and wrath.

And, secondly, those who sit under the true gospel, who have thereby the light and knowledge of gospel doctrines in their heads, which they suppose to be saving faith, though it has wrought no change in the heart, will or affections, nor brings forth the fruit of faith, gospel obedience, piety, humility, deadness to the world, growing out of self into a conformity to the divine will, &c. Some are brought as they imagine from darkness to light, but not from the power of Satan unto God. They have no regard to be sanctified, though they suppose they have faith in Jesus Christ, Acts xxvi. 18. But the great end and design of Christ's religion is to restore us from our fallen state, or Satan's image, into the image of Christ thro' *sanctification of the spirit and belief of the truth*, Thess. ii. 13. Which leads me to speak of Growth in Grace and Sanctification, as a meetness for eternal Glory.

IV.

Growth in Grace and Sanctification.

THOUGH we are freely pardoned and justified in Christ, 'tis in order that we may be sanctified through faith in him, Acts xxvi. 16, 18. This is the work of the spirit of Christ in us, to mortify, crucify, and subdue all sin, and to sanctify us in body, soul and spirit, to restore us to the image of God, to
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make us holy, meet to dwell with a holy God. This is the great end and design of Christ's coming, to destroy the works of the Devil, or his image in us, and to impart a divine nature by his spirit, "*without holiness no man can see the Lord.* Be ye holy, for I am holy." For the grace of God that bringeth salvation hath appeared, teaching us, that denying all ungodliness and worldly lusts, we should live, soberly, righteously, and godly in this present world. Christ gave himself for us that he might redeem us from *all iniquity*, and purify to himself a peculiar people, zealous of good works, Titus, ii. 11, 12, 14. In these words is the sum of religion—Christ gave himself to redeem us *from all sin*, both the *guilt and power* of it, and to make us a pure, holy, godlike people; though we were redeemed from the guilt of sin, yet if not from its dominion and power, there could not be true happiness; for sin is the plague of all plagues, the curse of all curses; so much sin, so much misery and sorrow there must be. God is the most blessed and happy being, because he is the most pure and holy.—Angels are happy, because they are holy. Devils are the most miserable, because they are most sinful—therefore in proportion as we grow out of Satan's image, to be holy, godlike, &c. so in proportion we must be happy in the nature of things. If Christ be in us, we are dead to sin and alive to God. How shall we that are dead to sin, live any longer therein? Rom. vi. 2. We are crucified with Christ, and raised with him by his spirit. Christ lives in us to make us holy; He is our Life. Mortify all sin in your members. If ye be risen with Christ, seek those things which are above. Let this be the proof that Christ is in you; crucify the flesh, set your affections on things above, Col. iii. 1, 2, 3, 4. They that are Christ's have crucified the flesh, with the affections and lusts, and if any man be in Christ, he is a new creature, Gal. v. 24. 2 Cor. v. 17. The whole business of religion is to destroy sin in us, to deliver us from the slavery and tyranny of self-will, self-love,

evil passions, our worldly selfish spirits, and to make us holy, heavenly minded, and to delight in God as our supreme happiness. If this be not what we aim at, seek after, and strive for; we only deceive ourselves with a name or form, without the life and power of godliness. Most professors seem like men that have a journey to go, yet stand enquiring and talking about it untill night comes before they pursue their journey: so professors spend the day of life, talking of privileges, promises, and perhaps of Christ as the way, untill awful death surprize them before they begin to walk in this way.

I am aware that where the principle of faith and grace is weak, there may be much unmortified sin warring against the soul, which must trouble, perplex and oftentimes make the soul to fear and doubt whether there be any real grace in him; Satan and sin will fight and war against the soul, but if there be true faith and grace, there will be a sincere desire to be delivered, and an habitual opposition to all sin, begging of Christ to subdue sin and Satan, using self-denial, mortification, watchfulness, and all prayer, as the means to overcome all sin, and to grow in all grace.

A very eminent writer of the last age says, "I am afraid many perish through this deceit; they take a change of opinions for true conversion; such may yet live to his carnal self, seek himself—unhumbled—conceited of himself—love to discourse of opinions—feed upon notions—he is most employed abroad, love not heart-searching work—he observes not his own heart—nor hate sin, as sin, for his religion lieth in opinions and notions only—he may have a heavenly tongue, but he hath an earthly heart; mere opinions will not raise mens' hearts and affections, so as to be holy and heavenly—but the sound convert seeth the sinfulness of his heart, and the wants, defects and miseries of his own soul, and is humbled thereby; his daily work is to subdue corruption, to grow in grace, and to walk close with God; he watcheth his heart, hates and abhors all sin, doth seek to obey God in a way

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of self-denial, mortifying the flesh, striving with his own heart, seeking to attain inward vital religion. The sound convert is much given to secret prayer, and to those spiritual means which promote holiness, the love of God, and destroy sin. But the false convert delights in that which furnish him with discourse, or please the ear, or that speak for opinions, or the party he is joined to, or what is curious and critical; he is still carnal and unmortified, self is not cast out, nor Christ alone exalted; but the sound convert takes God for his portion his all in all."

But oh! what self deceiving is in many, who have light in the understanding, but no saving change in the heart, will and affections:—notions and opinions of Christ in the head, but seem not to have Christ in the heart—no regard to Christ's precepts, commands to obedience—no regard to holiness, sanctification, heavenly mindedness, or to do the will of God—Call, Lord, Lord, but do not the things the Lord commands; are rich in notions, opinions, doctrinal knowledge, full of self-confidence and carnal security; like the Laodicean Church, rich in supposed faith, knowledge, gifts, &c. but lukewarm in piety, love, obedience, miserable and poor in real faith, grace, holiness, and sanctification, Rev. iii. All such have an enmity against holiness and practical godliness, as if it was dangerous to obey God, and more safe to live in sin, that grace may abound; as if Christ came not to destroy the works of the devil, but that we may sin more freely without fear of hell. Their great zeal for points of doctrine, seems to be instead of godly obedience; nay, some seem to have great zeal against it, yet pretend mighty zeal for the truth; can disregard or set aside the commands and precepts of Christ, yet pretend great love for him, contrary to the marks he has given us of those who love him, John xiv. 15, 21. and contrary to the whole tenor of God's word. These are in strong delusions, believe a lye, built up in carnal security, have no spiritual knowledge of Christ; what will such say to the doctrine of self denia,

nial, mortification, crucifying the flesh, bearing the cross, cutting off right hands, plucking out right eyes, &c. as the evidencies of their being his disciples (the devil cares not what notions and opinions a man has, so he keeps possession of his heart and affections: This is one of satan's strong holds. It is very grievous to see the mighty zeal and fierce contentions concerning points not essential to salvation, in which so many spend their zeal, spirits, time, and strength, while true faith, love to God, prayer, holiness, sanctification, the good of souls, and obedience and practical godliness is neglected or despised. Saint John says, let no man deceive you, he that doth righteousness, is righteous; he that committeth sin (habitually to live in it) is of the devil; Christ came to destroy the works of the devil; in this the children of God are *manifest*, and the children of the devil; they are *manifested*, or made known, to whom they belong.

Mr. *Jeremiah Burroughs*, on 1 John, iii. 7. "Let no man deceive you," &c. as if the Apostle should say, there are a company of deceivers in the world, that think it enough to talk of Christ, and his righteousness, and that they believe in Christ, and 'tis faith alone that is required—but as for obeying, 'tis a mere legal thing, and for men to make conscience of duties and holiness of life, this is legal—Christ has done all. Will holiness of life save us?—Let no man deceive you (saith the Apostle) if a man—work not righteousness, is not holy in his life, he hath no part in the righteousness of Christ, no claim to it. No men do so much mischief as loose professors, such do much dishonour to God, to religion, harden men in sin, make them think religion a cheat, and all professors hypocrites; were I to give a mark of one born to do mischief—it should be a loose professor—thy faith is only a devil's faith, and thou mayest be the cause of many going to hell. These make a great noise of evangelical truths, cry up the gospel of Christ, the gospel of Christ—as the hypocrites of old did, the temple

temple of the Lord, the temple of the Lord—and they think this doth wholly take away obedience to the law of God, as a rule of life. Can any one think Christ came to discharge us from obeying the will of God? to make void our obedience to him? Did Christ keep the law, that we should pay no regard to it as a rule of life, but live in sin? Surely this is devil's doctrine. Do we make void the law through faith (saith Paul) God forbid; yea, we establish the law. Rom. iii. 31. Oh! the deadly temptations, judgments, sins and deadly delusions, that slothful professors fall into."

You shall know them by their fruits, 1 John iii. 7, 8, 10. Mat. vii. 20. "Shew me thy faith by thy works—a good tree brings forth good fruit." How awful is that in Matt. vii. 22, 23. Luke xiii. 26, 27. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works.—then I will profess unto them—I never knew you. Strange amazing disappointment! strong confidence also! what not know us Lord? when we have done such works in thy name.—Depart, I know you not, ye that work iniquity—Oh! the dreadful delusion, the fatal disappointment! So also in Matt. xxv. 12. We see 'tis iniquity that ruined them, hearing Christ's words, and doing them not; disobedience—these had not saving faith—were not built upon Christ—not new creatures in him—yet had strong presumption and assurance that they were the peculiar servants and favourites of Christ—Oh! how ought this to make us look well to our foundation, lest our faith be only fancy, or a strong presumption.—We are servants to whom we obey, whether of sin unto death, or obedience unto righteousness. Rom. vi. 16. Oh! that those whose religion lies in their tongues, or heads *only*, would deeply consider this, who are so zealous for doctrines *only*, but care not to do the will of God—The wrath of God is revealed against all ungodliness of men, who hold the truth in *unrighteousness*. Rom. i. 18. And they who know their Lord's will and do it not, shall be
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beaten with many stripes. *If ye know these things, happy are ye if ye do them.* John xiii. 17.

Mr. Henry, on Luke xiii. 24, 25, 26, 27, "Strive to enter in at the strait gate,—'tis a hard matter to get to heaven—it will not be gained without great care and pains; we must strive in prayer—strive against sin and satan—strive with our own hearts—strive in every duty of religion, as in an agony, strive as those who run for a prize. Many come short of grace, because they rest in a lazy seeking of that which requires laborious striving, many will thus seek to enter, and shall not be able—yet how confident of their admission! What assurance they had, their hope carried them to heaven's gate,—they knock as if they had authority, as those that belong to the house—Lord, Lord, open to us, we have a right to enter, &c. Many are lost by an ill-grounded hope of heaven, conclude their state is good, because they never doubted of it; their plea is, we have eaten and drank in thy presence, &c. Hypocrites join in ordinances—eat of the children's bread—Christ tells them, I know ye not—I tell ye, I know ye not, you belong not to my family, depart from me, ye are workers of iniquity. This is their ruin, that under a pretence of piety, they kept up secret haunts of sin, and did the devil's drudgery in Christ's livery. Oh! the dreadful sentence,—depart—this is the hell of hell, to be separated from Christ, there shall be weeping and gnashing of teeth, &c."

Nothing so dangerous as something like conversion, which is not real conversion; oh! the amazing delusion and folly, to think the blessed, holy God were pleased with a set of notions and opinions, while the heart, will, and affections are unsanctified! as if these would save us—Alas, 'tis sin destroys the soul; 'tis sin must be removed, both its guilt and power, and love of it, or we cannot possibly be happy. If Christ dwell in the heart by faith, he will destroy the power of sin, and impart sanctification to fit us for heaven: But oh! what numbers are deceived, hope Christ will save them in their sins, instead of saving from them.

I profess I write not this to offend any party or persons, nor yet to dispute; but to point out in a friendly manner, their dreadful delusions; to tell them their danger, and to beg of them to consider that all is not right; 'tis the broad way, it leads to destruction, 'tis not Christ's way of self-denial, putting off the old-man with his deeds, and putting on the new man, which, after God, is created in righteousness and true holiness, renewed in the spirit of our minds. Eph. iv. 22, 23, 24. Oh! that the Lord would please to bless this poor attempt to undeceive some souls, who hold the truth in unrighteousness, and think sanctification, watchfulness, prayerfulness, &c. needless things. As I would not offend, I will not enlarge; but what I shall further say, shall be from eminent godly men, now in glory, who though dead, yet speak.

Dr. Doddridge, in his Rise and Progress, chap. 27. speaking of false marks of grace, reckons that stiff contention and fierce zeal for doctrinal points not essential to salvation, to be one: "The man's blood may boil (says he) with zeal for these, and may account it zeal for God, yet it may be nothing but pride and stiffness for his own opinions; his zeal is not for God, but against those who oppose his opinions, because he has embraced them, and passions and pride may stir up much zeal to defend them, because they are his, &c. &c." Alas, how much of false zeal is there in the world, in which some place much religion, 'tis this promotes wrath, envy, and a party spirit, so opposite to the spirit of Christ.

Another holy man says, "Conviction and troubles of mind, and a partial reformation, are often rested in for sound conversion; nothing more fatal than this: such are proof against all that can be said to convince them of their error; I am converted, they say, this concerns not me. Though you point out his real state, he cannot see he is the man, though a stranger to sanctification, and the graces of the spirit, yet he thinks all is well; such run from the physician before they are healed, go away with half-conversion, spend

spend their lives in a mere delusion, thinking they are converted, when they are not. Such are usually very confident, assured of their salvation; many such will give thanks for their hope of glory, that will for ever be in hell. How many are deceived with false comforts, joys, and seeming raptures, and assurance of salvation, though they never yet laid the foundation? 'Tis to be observed that satan is a friend to comforts and joys of this kind, and will do all he can to promote them; he may imitate the Holy Ghost: and it may be, give them such raptures, as seem higher than those which the spirit of holiness gives; he can delude hypocrites with such comforts, for it strengthens his kingdom within them; thus by a false conceit, that they are converted and sanctified, 'tis exceeding hard to convince them that they are not; they are fortified, and proof against all that you can say. O see therefore that you make sure work! take not up with a half conversion; rest not in any thing short of a real and total change of heart and soul;—'tis sad to see some unsanctified souls wander and change from one opinion to another, and from one party to another, to find out that which they want *within*."

Mr. *Ludolf* says, "What does it signify to change opinions, or to be zealous for them, while the corrupt bent of the heart and will is altogether unchanged, and they are not turned from the power of satan unto God; while self-love, self-pleasing, self interest, bear such sway: 'tis self and not God, influence them in all they do: their own wills, and not the glory of God. — Those notions of religion must be very low and mean, which consist in a set of notions and opinions only, instead of restoring the image of God in the soul, in righteousness and true holiness. In disputes about religion, I do not find the disputants are so much concerned who shall glorify God most, or get to heaven most; but a mighty to do they make, which of them have the best means and helps, and who shall have most provision for their journey, yet
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perhaps go not a step forward, for if you watch their life and conduct they seem rather to tread the path that leads to destruction, than that which leads to salvation; their ways are generally more conformable to the prince of darkness than to the word and example of Jesus Christ. People would go to heaven, but are unwilling to go in Christ's way, but those who will go to happiness through Christ, must learn his hard lessons, take his yoke, bear his cross, must bear contempt from the world, practise self-denial, mortification, be meek, lowly in heart, must be inwardly crucified in the spirit, and temper of their minds; follow the example of Christ: the true christian hath Christ always in his thoughts, as the spring, pattern and aim of all his actions, there is no other way to God but this thro' Christ, but alas, modern christians decline this way, have found out a way to heaven so easily, so free from temptations, &c. that it seems altogether different from what it was of old, when it was called a narrow way. Our modern christians have dropt all the harsher duties and doctrines of mortification, compunction, inward sorrow, self-denial, the spiritual combat, and all that belong to taking up the cross, and have at last modelled religion into such a mode, that it begins to appear so fashionable, that it may in time be liked by the most profane and worldly spirits that can be: The end of religion, and the whole work of redemption is—that God may again be glorified in the creature—to deliver from sin, and create us anew in the divine image. Rom. vi. 22.

“ Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life; this is the will of God, even your sanctification.” This Mr. Ludolf was secretary to Prince George of Denmark, a very learned man, and a most pious devout christian.

The famous Mr. Howe, on Delighting in God, points out the delusions of professors. “Some, says he, at their first beginning of religion, suppose God has elected them, pardoned them, loved them, and

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will certainly save them, &c. without being humbled, renewed in heart, or united to Christ, yet cry, peace, peace to their souls, live as they list, take liberty to sin, say, that for so long they have had assurance of their salvation, &c. &c. The father of lies is the author of this faith, for 'tis a lie which they believe, and 'tis one of satan's strong delusions. Of the like strain are they, whose religion lies in talking of what they will not practise, are pleased with their own senseless words, who instead of doing the will of God, only talk of it, speaking much to gratify spiritual pride, but delight not to live to God's glory, no breath more fulsome than theirs who talk of the great things of God, but do them not, contrary to God's word, "Blessed are ye, if ye do what I say," says Christ. Their religion is a-kin to this, which consists in hearing *only*, to have their affections warmed and stirred with doctrinal truths, placing religion in head notions, ever seeking to hear something anew, or new drest; as the other's religion lies in their tongue, so the religion of these lies in their ears or head, both of them deceiving their own souls, hearing and talking of the word, instead of doing it, or obeying God. A third sort place religion in the warmth of affections, in sensible joys, comforts, &c. without being transformed into the image of Christ; were never regenerated, or made new creatures, yet dream of joys and raptures, while their unsanctified hearts lie steeped in sin, yet having got notions and opinions in their heads (without changing their hearts) of God and Christ, which tickle their fancies, and warm their affections, they dream and boast of raptures and transports, yet were never born of God, or made new creatures in Christ." P. 49, 26, 28, &c.

Holy Mr. *David Brainerd*, a missionary to the Indians, by whose ministry the Lord converted a whole town of savage Indians, writes thus: "I see more and more of the dreadful delusions of false religion, persons placing religion in joys and comforts, resting in these frames, yet never brought out of *self*,

or their own spirits, or humbled in soul, or renewed in heart, will, and affections, savingly united to Christ, or having a new nature in him; 'tis extreme hard to convince such people that their state is not good; and of this false conversion, I fear multitudes perish in this hidden delusion of seeming conversion, stopping short of the great change, because so little is said from pulpits to warn people of it, and point out this fatal delusion to them." This is (says Mr. Howe) "The most dangerous practical error, and so much the worse, because many persons, of great pretences to much religion, are full of it."

In the preface to Mr. *Jeremiah Burroughs's* life of Faith, is this. "Many lay all their hopes of salvation upon the light in their understandings, while their lives are as noisome as dunghills, possessed with a lazy spirit of sloth, self-conceit and self-flattery, love to go to hell in a sweet dream, quietly, rather than be inwardly touched and examined. How many speak of great attainments, high raised hopes, strong faith, &c. but if you ask how they attained 'em, what prayers, tears, striving, panting after holiness and a communion with Christ, they can give little account of this, but only that they are full of joy; rich in faith and hope, exceeding rich, and stand in need of nothing; like many that seem rich till they die, and then discover themselves worth nothing." This Laodicean, Antinomian spirit, he says, is a more dangerous enemy to Christ and his grace, than gross prophaneness, and is the faith and hope of hypocrites.

Mr. *Brooks*, in his *Unsearchable Riches of Christ*, says, "It is sad to observe how many professors excuse their sloth and neglect, by pretending inability to do good, as having no power at all; what can we do, say they, if the Lord do not breathe upon us at first. I think this is one of those causes of that sloth, neglect, and omission of duties in our days, which has destroyed the power of godliness, but certainly they that are truly united to Christ, are not as stocks and stones (dead). I shall give you some reasons to prove

that believers have a power to do good ; 1. Because they have life from Christ, and life is a power to act. 2. To what purpose are all those pressing exhortations, if the regenerate have no power, but are as stones. 3. But if Christ be in them, they have a principle of spiritual life from him, and can act. If any ask me what is the first, second and third parts of a Christian ? I answer, action, action, action ! a gracious man is like a flame of fire, is active for Christ ; his heart devotes for Christ ; his tongue speaks for him ; his hand works for him ; ah ! the deadly sins and temptations, the deadly judgments that idle, slothful christians are given up to ! standing pools gather mud, nourish vermine, &c. therefore be active, be diligent, ever abounding in the work of the Lord. *Luther* saith, he had rather *obey* than work miracles.

Another writer says, " The delusions of the cursed Antinomian spirit deceive many ; where this prevails there is nothing but doctrines and privileges taught from the pulpit, rather speaking against the practice and power of godliness, than enforcing it with all their might. Whoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. *Matt. v. 19.* How opposite is this to those who regard none of them as the rule of life, such as regard not the precepts of Christ, to do them, will be found at last not built upon him as their foundation, and their fall and ruin will be great and dreadful. *Matt. vii.* from the 20th verse to the end of the chapter.

Let them speak out and tell us plainly, that we are to pay no regard to all the commands and precepts of Christ and his apostles, but discard all obedience, and live according to the world, flesh, and devil, only get a set of notions and opinions in the head, and cry Lord, Lord, but disobey him in all things of practice, and that this is safe, and will glorify God, and free grace the more. Surely this must be the doctrine of devils. 1 *Tim. iv. 1, 2.* Speaking lies in hypocrisy, 1 *Tim. vi. 4, 5, 6.* If any man teach otherwise,

wife, and consent not to the doctrine which is according to godliness, he is proud, knowing nothing, but doating about questions and strifes of words; whereof cometh envy, strife, railing, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself, having a form of godliness, but denying the power thereof, from such turn away. 2 Tim. iii. 5."

Mr. *Joseph Alleine*, in his *Alarm* says, "Hypocrites have great respect to the comforts of religion, but have little to the commands." He is much for the privileges and promises, cares little for the precepts and duties, he will take here and there where he likes, and where God's commands will serve his interest, and will not bear hard upon the flesh; but the sound christian sets all God's commands before him, desires to glorify God in all things. A true believer loves holiness, for holiness' sake, and he that doth not design or desire to come as near perfection as possible, and endeavour after it, never yet came up to sincerity. The hypocrite makes self his end; he can talk, pray, and seems fervent when 'tis to shine before men, to get applause; but if nothing of this move him to get praise of man, he can neglect his duty, and cares for none of these things."

There are those who say, that 'tis impossible to be much in secret prayer, and to be diligent and watchful in all means of grace and a close walk with God, without trusting to their duties so as to merit by them in some measure, &c. This evidently proves their ignorance of it, and their deficiency in practical Godliness, the more close we walk with God, praying much to know God, to believe, to love and to grow into Christ's image, the more we shall know the holiness of God, the wretched state of our hearts, and the sinfulness of all our best duties; so that none renounce all works so much as truly godly persons, none see their want of Christ so much as they. Besides, 'tis in fact saying that God is mistaken in commanding to all holy

diligence and practical godliness in his word, and 'tis also condemning the lives and practice of all holy men in all ages.

Holy Mr. *Flavel*, in his *Saint Indeed*, says, "'Tis a sad sight to see so many cursed hypocrites disguised like saints, and with marvellous dexterity acting so like real saints, that even a judicious eye may mistake them for such; to hear such confessing, praying, bewailing their corruptions, and talking of their experiences, would persuade a man to believe that they have the heart as well as the face of a sincere christian.

'Tis sad also to see some in whom is real grace, thro' corruptions and neglecting of the watch over their hearts, fall into such practices, that they also look like hypocrites, dishonour God and religion, and perhaps cause others to fall, &c."

Blessed Mr. *Rutherford*, in his *letters to his parishioners*, says to them, "Beware lest your faith be presumption only, see what fruit it bears, many are deceived; having a rotten foundation, self instead of Christ, nothing so dangerous as something like conversion, yet no real conversion. Many go far: reform many things, yet not regenerated, or savingly changed. Some are warmed by God's word, seek to be saved, go on long in God's ways, seem excellent sound Christians, yet are only almost so, no sound conversion, no real faith, or union with Christ. Oh! beware, look to your hearts, take heed of heart-idols! Oh! what multitudes of idols stand between God and the souls of men! We cry out of the devil, but oh! the worst devil is within, *self*: this is the house-devil which destroys all; it lieth in our bosoms, this grand idol *self*, which deceives so many; self-love, love of the world, self-pleasing, self-will, self-credit, self-sloth, self-seeking, self-interest, self twenty things. Oh! if these self-idols were cast out, there might be room for Christ, but my own will, my own lust, my own pleasures, my own self in a hundred forms are cursed idols, which keep out self-denial, keep out Christ, blind the mind, ruin the soul, lead to hell, unless cast out."

The great and excellent Dr. *Owen*, in his Exposition on the 130th Psalm, says, "Do we not see professors indulge themselves in vanity, sloth, wrath, neglect of every duty, and then complain they are dead, dull, under corruptions, temptations, unable to put forth actings of spiritual life, "crying, we cannot do this or that, we are so weak, so indisposed, &c." but you will not, you will not part with your sloth, nor your ease, will not deny self, crucify your lusts, use all diligence: To comfort such slothful complainers, is to give them poison. Admonition and reproof is proper to exhort such to duty and all diligence. Do you watch, fast, meditate, pray much, watch your hearts? avoid temptations and occasions of sins, be diligent in using every means of grace in a close walk with God, or peace, rest, and comfort, will not be obtained. God forbid it should, while you neglect the means of grace, and live in sloth.

Among those who profess to believe, there are but very few that are real believers, or know what true faith is; some drunken, some lying professors, some covetous, proud, envious, wrathful, unclean, haters of the ways of Christ, and the power of godliness. Shall we call these believers? God forbid: Let not such deceive their own souls: to live in sin, and yet to be true believers, is utterly impossible. Christ will not be a minister of sin, nor give his blessed gospel to be a doctrine of licentiousness: are you pardon'd, that you may work wickedness, sin in safety? Such are no believers, they deceive their own souls, &c. their faith is only fancy, conceit, or bold presumption."

These good old writers seemed truly to understand what Christ says, Matt. vii. 13, 14. The way to destruction is broad, and many go in that way; but the way to life so narrow, that few there be that find it; *few that find it!* alas, how should this alarm us, and make us earnest and faithful to our own souls, to know whether we be one of those few, and whether we be walking in this narrow way, which is found by few! and if we be in this way, we are almost alone;

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'tis not the world's way, 'tis not the way of the flesh; 'tis quite opposite to both, 'tis the way of self-denial, bearing the cross; 'tis the way of sanctification, of holiness; 'tis the way to heaven, and we must be heavenly to walk in it; to be growing into the holy image of God, by a growth in all grace, or 'tis certain, that we are not in the way which leads to life eternal. Formality, hypocrisy, worldly conformity, love of earthly things, have so blinded most professors of our day, that they mistake the broad way of the world, for this narrow way; most love the world so much, that the love of God seems to have no room in their hearts; the world they love, the world they fear to offend; it seems the world is what most delight in, and what we supremely delight in, is our God. If all the profane, wicked, and ungodly, are taken away, all carnal professors, who know the will of God, but do it not, if all hypocrites, and all who place religion in notions, opinions, and doctrine *only*, if these, and other self-deceivers, were all separated from the truly godly, their number would be small indeed.

Mr. Jenks, in his *Submission to the Righteousness of God*, says, "The christian world swarm with those called believers, buzzing in our ears with the noise of their faith, though there is no evidence of it in their lives. Yet they cry they believe in Christ, and hope to be saved by their faith. Some are swearing believers, drunken believers, lying, knavish, muckworm believers, and an endless gang of ungodly believers, who all will have it that they believe, and still believe on, till they have believed themselves out of their souls, and into eternal destruction."

Oh! that the Lord may open the eyes of the deluded by this poor attempt, to show them that they are not in the way for Zion, which is my desire and *intention* in holding out what these good men have said, who are gone before us. And I shall conclude, with pressing all to sanctification and holiness, by giving all diligence to make their calling and election sure,

sure, by a growth in all grace, as a meetness for glory.
 "This is the will of God, even our sanctification,
 called to be holy." If we be elected, 'tis through
 sanctification of the spirit unto obedience. 1 Peter, i.
 2. And in the first chap. 2d Peter, he tells us, Besides
 escaping the corruptions of the world, we must give all
 diligence to grow in every virtue, and in all grace, and
 they that lack these things, are blind, &c. He tells them
 that he will not be negligent to put them always in re-
 membrance of these things, though they did know them,
 yea, "I think it meet to stir you up, says he, while I live,
 and also will endeavour, that after my decease ye may
 have them in remembrance." &c. What care and dili-
 gence does the Apostle use, to excite and stir them
 up to holy diligence while he lives and after his death.
 So doth St. Paul in all his epistles, press and exhort all
 to prayer and practical godliness, which is a great part
 of most of the epistles: In that to the Romans, and in
 Ephesians, what directions for every duty, to stand
 fast, put on the whole armour of God, that ye may
 stand in the evil day; to stand against the devil, world,
 &c, fight, strive, pray without ceasing, praying with
 all prayer, &c. Eph. vi. And in that to the Philip-
 pians, he tells us, That he himself pressed forwards
 towards the mark for the prize, &c. and exhorts all
 to do likewise, and mark them which walk so, as ye
 have us for an example. Thus St. John, Peter and
 Christ, also tell us, that this is proving that we do
 love God, when we keep his commandments; this,
 and this only, shews who really believe and love God,
 and shews who are hypocrites. 'Tis amazing that
 those who profess to believe and take the word of
 God for their rule of faith, &c. can disregard the
 whole tenor of it; surely they must be in strong de-
 lusions to believe a lie, because they love not holi-
 ness, but have pleasure in unrighteousness. Oh! how
 awful is that text, 2 Thess. ii. 11, 12. and Philip-
 pians, iii. 18, 19. Many walk so, that I tell you
 with weeping, that they are enemies to the cross of
 Christ, whose god is their belly, who mind earthly
 things,

things, whose end is destruction, but our conversation is in heaven. 'Tis hoped sincere, though weak christians, will not be troubled at what is written against them *only* who hold the truth in unrighteousness. Sincere christians are ready to think, that they are the persons that are intended in all reproofs, for such are commonly watchful and jealous of themselves; finding remains of sin in them, they fear they are but hypocrites, and often suspect their own state; but these are the sincere godly christians, these are commonly in a safe state, they are watchful, fearing to offend God, out of love to him; the Lord has put this godly fear into their hearts, that they shall not depart from him. Jeremiah xxxii. This fear preserves them from falling into sins and temptations, more than others who have it not. This sweet filial child-like fear is a blessed grace, such commonly grow in all grace, "Blessed are all those who fear the Lord, and walk in his ways. Psalm cviii. 1. but the carnally secure, are far from this fear; are not watchful, but fatally secure, are commonly proof against all that can be said. 'Tis remarkable, there is no mention in scripture of our being judged by our faith, but by our works, for these prove whether faith was real or not, whether notional, or saving, sanctifying and fruitful; the whole business of Christ's religion is, to raise us from our fallen state, or the image of satan, and to transform us into the holy image of God, to heal our souls of sin, both its guilt and power, and practice; and to make us holy, heavenly minded, to love holiness and all holy practice, that we may love God for his holiness sake, delight in him as our supreme good; 'tis this and this alone can make heaven a heaven to us, heaven must be within us, and Christ must be within us, or we can know nothing savingly of them, or be capable to enjoy them; to this end is the apostle's prayer. 1 Thess. v. 23. and our great work is to grow in all grace, till we are sanctified wholly, our whole spirit, soul and body; and faithful is he that hath called us, who will also do it. 'Tis for want of this, those were rejected in Matt. vii.

23. and the foolish virgins, Matt, xxv. and those in Luke, xiii. 17. They were workers of iniquity, all their confident claim, their bold assurance was answered by this, Ye are workers of iniquity, therefore depart, I know ye not.

I might now proceed to give some rules or advice to advance a growth in grace, but this I have done already in eight particular directions. This little tract the Lord hath blessed to many godly persons, and almost all disposed of; possibly it may be re-printed if the Lord please, and which has lately been done in hope of its further usefulness. These directions are scripture means of grace, not to *merit*, but means only to obtain all grace, and 'tis God's way, they are his means, and can we expect to obtain a growth in grace, if we neglect the means? Or dare any one despise, or set aside the means God has appointed, or say they are needless? Is not this to reply against God, to oppose and despise the way and means he has ordained? Would it not be unbelief and rebellion against God, to oppose, contemn, or neglect those means which he hath expressly commanded. But no truly godly person will do so, but thankfully embrace and diligently use them as the way and means to obtain grace, not as meritorious, no: all grace is free, all our salvation is free, *we can do nothing to deserve it, no works to merit it, but the whole is of free mercy and grace*, yet we must wait for it in God's way, and as Mr. Flavel says, "I do confidently affirm, that if ever you attain comfort and assurance in the ordinary way wherein God dispenses it, you must take pains with your hearts, you may expect comforts upon easier terms, but I am mistaken if ever you enjoy them upon any other; Give all diligence, try to prove yourselves, this is the scripture way; I never knew grace thrive in a negligent and careless soul; if you have received grace, improve it, stir up the gift of God that is in thee, keep thy heart with all diligence, watch thy heart and all thy ways. Alas! how few there are that look to the keeping of
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their hearts, watching their thoughts: Oh! how few that carefully attend closet duties, few care for much prayer, or close walk with God, this is difficult work, the hypocrite and outside christian do not like it, this will bring no applause, this heart-work is left to such few secret ones, that I tremble to think of it. 'Tis wonderful to consider how far hypocrites may go in all external duties, how plausibly they can order the outside man, but they take no heed to their heart, they are not in secret what they seem to be before men, they have no real hatred of sin, they know not the real power of practical godliness. Such are fond of fruitless controversies, which profit not, puzzle the head instead of searching the heart: Oh! these unfruitful questions, which waste the time and spirits of many, which take them off godly practice, and discerning the real state of their souls; and much prayer to God in secret for all grace. Satan I doubt not tempts to disputes, &c. for this very purpose to take us off from secret prayer, searching the heart and practical godliness; for want of this, the head swells with notions and opinions, while the heart and soul wither and grow formal and carnal. Thus many have a name to live, yet are full of unmortified pride, passions, self-will, spiritually dead. Oh! that I might see the day when professors shall no more walk in a vain shew, to the discredit of religion, and deceiving their own souls. Oh! study your hearts, watch and keep your hearts, watch unto prayer, make no long omissions in secret prayer, seek for much grace to keep your hearts warm, your consciences tender and watchful; meditate, read, watch, pray, and press forward in all holy diligence in every practical duty. You are on the verge of eternity; what manner of persons ought ye to be in all holy conversation and godliness." *Saint Indeed.*

Christ is the only foundation for our salvation, no other can be laid, there is no other name under heaven given among men, whereby we must be saved. Act iv. 12. 1 Cor. iii. 11. Christ is the foundation upon whom we must be built by faith, and from Christ as
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our life we must receive grace and spiritual life continually, till we be perfect men in him and ripe for glory. Faith in Christ is the root and spring of all grace, by much frequent fervent prayer, we receive increase of faith, and all grace; every blessing is promised to those who pray in Christ's name: "If ye ask any thing in my name, I will do it, nay, ask what ye will in my name, ask and receive, that your joy may be full." John xiv. 13, 14. chap. xvi. 24. And again, "Seek, and ye shall find, ask, and ye shall receive." What ground and encouragement is here for prayer; pray then for increase of all grace, for faith, patience, humility, love to God, holiness, sanctification, and heavenly-mindedness; 'tis for want of prayer that we are so poor in grace, so blind, and dead. A man of much prayer, is a man of much grace: "Use all prayer, watch unto prayer, strive in prayer, abound in it, pray without ceasing;" that is, pray often, be much in the practice, use all prayer, secret, family, public, and often ejaculatory prayer; speak often to God, be acquainted with him: walk close with God, this will keep you under a sense of his presence, so as to see him by faith, who is invisible; this will preserve from sin, beget a watchful spirit, a fear to offend God, love to God, to holiness, and every holy heavenly temper and disposition of soul, to make us meet and fit to dwell with God in glory. He that prayeth much, will obtain more and more a spirit of prayer, much prayer will obtain much of the spirit of wisdom, to understand the scripture, to believe and profit in it, to discern every false way, the deceitfulness of sin, and of the heart, and to watch the heart, and its corruptions, to take pains with the heart, to deny and mortify its evil motions; prayer will obtain the spirit of all grace to enable us so to do; heart work is hard work, a hypocrite looks not to his heart, "keep thy heart with all diligence." God looks at the heart, at thy *sincere intentions*, to believe and glorify him, that is, the bent of the will and desires of the heart, and whole soul, and all its affections; this includes a

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holy jealousy, a watchful spirit, to observe every disorder of the heart and affections at all times. 'Tis for want of this, that we know not ourselves, have so little acquaintance with our own hearts, that we know not the motives of our actions, make little or no advance in sanctity and holiness; if secret prayer be neglected, every thing will be wrong, other means will not be blessed to us; secret prayer duly attended and practised, will bring a blessing and sanctify hearing, reading, and every means of grace; secret prayer is like Goliath's sword, "there's nothing like it:" all ordinances, means, and duties are blessed unto a growth of grace, and sanctification, according to the care and diligence that secret prayer unto God is maintained and increased.

Brooks, in his *Unsearchable Riches*, says, "God loves to see a poor christian with him in secret, to open his heart, to pour out his soul before him. I never knew a man or woman that was rich in grace but those. Much of a christian's strength lies in secret prayer, nothing overcomes satan, or weakens sin, like this secret prayer, it is like *Jacob's ladder*, whereby the Lord descends into the soul, (in all gracious influences) and by it the soul ascends to God. No way to be spiritually rich but this: oh! maintain and keep up a secret intercourse with God by prayer, let God often hear from you in secret, by this you receive of the fullness of Christ. Oh! christians, set close to this work, by this the soul will thrive, grow in all grace." Page 248.

"Whatsoever ye do in word and deed, do all to the glory of God," saith the Apostle. Oh! how much doth this imply? to design and intend to glorify God in every action of life; this *intention* to please God, would sanctify business, and the common affairs of this life; this carries religion into all we do; all should be managed with a view to please God, under a sense of God's all-seeing eye, this would cause us to be in the fear of God all day long, as the scripture teacheth; this would keep alive the vital power
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of religion in the heart, and lift up the soul to God in ejaculatory prayer often in the midst of business; this would keep the soul watchful in thoughts, words and actions, keep from a trifling spirit, waste of time, edify and teach all that we converse with, adorn the gospel of Christ, bring much of the presence of God into the soul, make our lives a continual prayer, a sacrifice unto God. Oh! how this is wanting among religious people at this day! most leave their religion, till returns of duty, and seem too much like others when that is over. This makes scoffers say we are hypocrites, and religion a cheat. O let us *live our prayers*, according to what we prayed for, by this we may pray always without ceasing, always remembering it be in the spirit. Eph. vi. 18.

Watchfulness and self-denial must be used, and strictly attended to, in order to grow in grace. Sin and self must be subdued, before Christ can live and reign in us; as we grow out of self, our own spirits, and a worldly spirit, so in proportion, we grow into Christ's spirit, into the image of God, in sanctification, in all grace and heavenly mindedness, to delight in God, untill we are ripe for glory.

And now dear friends what shall I say to persuade you to all practical godliness? Godliness is, godlikeness, we must be like God, before we can possibly be happy with him. Oh! how many will be dreadfully deceived at last, supposing salvation an easy thing, that they are safe, when they are not. "What manner of persons ought we to be in all holy conversation and godliness, waiting for our Lord's coming, who will come in flaming fire, when the heavens shall melt and pass away, the earth be burnt up, and heaven and hell divide the human race! Take the Apostle's advice, *seeing ye know these things, beware, lest ye be led away with the error of the wicked, but grow in grace.* 2 Peter iii. Oh! look well to your foundation, that your faith be real, oh! seek to know the worst of yourselves, death and judgment will undeceive many! what will it profit to be ac-

counted a saint, and be high in man's esteem; if Christ should say to us, I know ye not! Oh! the dreaded delusion, to cheat our own souls, after high-raised hopes of heaven, to be cast down to hell! Oh! be wise for your immortal souls, be wise for eternity! Oh! if the righteous scarcely be saved, where shall the ungodly sinners and hypocrites appear? 1 Peter iv. 18. Few will be saved, many shall be shut out, who never doubted of being saved. 'Tis observed that the scripture gives no account of one converted hypocrite, and many will be eternally lost, through a fatal presumption. "If any man be wise in this world, let him become a fool that he may be wise" for his latter end; Death will soon separate our souls and bodies, we shall soon be in eternity? oh! what different thoughts shall we then have of these things! will any repent that they have walked close with God? lived holy, watchful, prayerful, denying themselves? No, death will sweep away all delusions! in a few days, months or years, we all must die, perhaps in a few hours. "Be ye always ready, says our Lord, watch and pray, for ye know not when the time is." We stand upon the shore of the vast ocean of eternity, this night our souls may be required, are we ready? Oh when the trembling soul is just ready to leave the body, ready to come forth, to go into an unknown world of spirits! to sail the dreadful ocean of eternity! Oh! what different views of these things shall we then have! Oh! that awful moment, when the soul is just going to be fixed for ever in an unchangeable state! in everlasting glory, or eternal fire, in a world of spirits!—Oh! eternity, eternity, eternity! millions of ages bring no end to eternity! Soon, very soon, death will come to fix us all in this eternal state! Oh that we should think so little, or prepare no more for this important business of our soul's eternal peace. Then we shall feel what Christ says, "What shall it profit a man to gain the whole world, and lose his immortal soul?" a mistake in this is most dreadful indeed! O that we were wise, to understand
and

and consider our latter ends ! O that I could persuade all to this true wisdom, this is my intent in writing these things. O my friends, I pray that your souls may be saved eternally. I pray you consider what I have said, pray over it ; lay it before the Lord for his blessing, while I live, my prayers shall daily follow it. O my God, grant that it may be in the hands of thy spirit, to awaken, convince, undeceive, and benefit many souls, for Christ Jesus's sake. Amen.

Though I would undeceive, yet God knoweth that I desire not to offend any, therefore hope none will be offended. What I have written, is, I think, truly scriptural, every particular may be fully proved from God's word. If I have written any thing which is contrary to that, I shall be ready to retract it ; but as to cavils, or criticisms, men's opinions, prejudices, &c. I shall not regard, or take any notice of, but leave it, and commit all to the God of truth, who judgeth righteously.

O Lord, my God, thou knowest my intention in writing this tract : unto thee I commit it, accept it in Jesus Christ, bless and sanctify it for Christ's sake ; let thy spirit, O Lord, apply it to every reader's heart, make it a blessing to many souls. Grant it may stir up many to seek to grow in grace, to vital godliness, and to real holiness of heart and life. Grant it may undeceive those in fatal errors ; grant O God that many may be awakened, and stirred up to give all diligence to make their calling and election sure ; to excite in all a spirit of grace and supplication, and to revive in many the things that are ready to die. Lord, the instrument is nothing, thy grace and blessing, is *all and in all* ; thou hast chosen base and foolish things, thou canst cause a worm to thresh a mountain ; " 'Tis not by might and power, but by thy spirit, O Lord of hosts," that any saving work is wrought in the soul of man ; if thou wilt condescend to bless it to thy glory, and the good of souls (not unto

unto me O Lord) but unto thy great name alone be
all the honour, glory, thanks and praise, through
Jesus Christ, who liveth and reigneth with thee and
the Holy Ghost, in one glorious triune God, to
whom be all honour, glory, thanks and praise, now,
and for evermore. Amen.

Hallelujah, for the Lord God Omnipotent reigneth!





A

MORNING or EVENING

P R A Y E R

For a Family, or private Person, changing the Words (we) for (I) (us) for (me) (our) for (my) or (mine,) these Breaks thus—may help the weak Christian to use his own Words, by enlarging at them, or by altering, or making Additions, and so begin to pray extempore.

O MOST great, glorious, almighty, and everlasting God ! we beseech thee to look down upon us (or me) in great mercy, through thy love in Jesus Christ ; let thy spirit, O Lord, prepare our (or my) hearts to pray and lift up our souls to thee in the name of Christ, that we may worship thee in spirit and in truth—we are not worthy, O Lord, to look towards thy habitation, for we are corrupt by nature, and miserably prone to evil—we are always offending thee O Lord—our hearts are unclean—our wills rebellious—we are wretched, unbelieving, miserable, sinful creatures—deserving thy wrath and condemnation, for numberless offences against thy divine majesty—all our religious duties are defiled with sin, and there is no health in us—we can plead nothing before thee, O Lord, but the precious blood of Christ.—Oh ! let the blood of Christ blot out all our sins—wash our guilty souls in this fountain of precious blood, and remember our sins no more.—Give us grace, Oh ! Lord, truly

truly to repent, and deliver us from the power, as well as the guilt of sin.—Oh! let all sin be crucified and subdued in us, through the death of Christ, and the almighty power and grace of thy spirit.—Oh! let thy spirit cleanse our hearts, humble our souls, and subdue our wills to thy blessed will, O God.—Teach us, O Lord, to understand and believe thy holy word, let thy spirit open the eyes of our minds, to see the wonderful things of thy word—that thy word may be a light to our feet, and a lamp to our path, to lead us to eternal life, and the word of life to our souls.—Let thy spirit, O Lord, lead and guide us into all divine truth, as it is in Jesus—and apply thy blessed word and promises to our hearts, that we may believe to the saving of our souls.—Oh! let us be born of thy spirit, taught of thee O God, created anew in Christ Jesus.—Grant that Christ may dwell in our hearts by faith—and our souls vitally united to him.—Inspire us, O Lord, with a living faith in the precious blood, the perfect righteousness, and the glorious person of Jesus Christ—enable us to believe in thee, to rest and trust in thee as our reconciled God and father in Jesus Christ—teach us O Lord to live by faith, to receive Christ for our whole salvation—that we may live in Christ, and daily receive spiritual life, strength and all grace out of his infinite fullness, that we may grow into his image, and see thy glory, love and grace, in the person of Jesus Christ—grant us to know Christ as our wisdom, righteousness, sanctification, and redemption, and to live and grow in Christ as branches in a vine—Grant us to be truly sanctified in body, soul, and spirit, manifest thy love in our hearts, O God, that we may love thee, and that we may have grace and power to overcome the temptations of the world, the flesh and devil, and to be dead unto sin, and alive unto thee—that we may live to thy glory, and obey thee in all things through Jesus Christ—teach us to know the vanity and uncertainty of this life, and grant that the power and grace of thy spirit may enable us to live in a constant preparation for

for our latter end; that when thou shalt please to call us out of this life, our souls may be received into thy eternal kingdom, through the merits and intercession of our Lord Jesus Christ. Amen.

O Lord, the father of mercies, and the God of all comforts—give us grace to worship and praise thee as our creator, and continual preserver, and to praise and give thanks to thy holy name, for the faculties and powers of our bodies and souls—and to thank and praise thee for every blessing and comfort of this life, and to adore thy goodness for the watchful care of thy good providence over us continually, more especially for preserving us this day past, (This for the evening*) but above all, we would praise and glorify thee for the redemption of lost sinners by Jesus Christ, for pardon, grace, and eternal life, through the merits of his most precious blood—enable us to praise thee for thy blessed word and promises, for the divine influences of thy spirit upon our souls—give us to see Jesus Christ as the sum and substance of all blessings, and that all thy mercies flow to us through the merits and intercession of Christ Jesus.—Grant O Lord that we may have a due sense of all thy mercies and grace, to love, praise, and glorify thee for all thy mercies through Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Ghost, in one glorious triune God, to whom be all honour, glory, praise and thanksgiving, now and for evermore. Amen.

* This for the Evening.

BE pleased O Lord to defend and protect us from all perils and dangers of this night, keep us both in body and soul from all evil by thy grace and providence; let thy angels guard and watch over us in our sleeping hours: grant us such peaceful and refreshing sleep, as may fit and prepare us for the duties of the ensuing day, if thou shalt please to bring us to the light thereof; we beg it for the merits sake of Jesus Christ. Amen.

This

This for the Morning.

O LORD, enable us to thank and praise thee, for preserving us from all perils and dangers of the night past, for giving us peaceful and refreshing sleep, for bringing us in safety to the beginning of this day to praise thy divine goodness. Grant, O Lord, that this day we fall into no sin, neither run into any kind of danger, but O Lord be with us in all places, and upon all occasions; keep us under an awful sense of thy presence, and in thy fear and love, under the influences of thy sovereign grace, to sanctify, preserve and keep us, both outwardly in our bodies, and inwardly in our souls.

O Lord Jesus Christ, be pleased to dwell in us by thy spirit, deliver us from all blindness, hardness of heart, and unbelief; subdue and destroy the power of sin in us, and tread down satan under our feet, sprinkle our hearts, souls, and consciences, with thy precious blood, to purge and purify us from all guilt and sin, and heal all the diseases of our souls by thy sovereign grace, deliver us from our own spirits, and a worldly spirit, and grant us to grow into thy humble, meek, and heavenly spirit, impart a new nature to us, O Lord, and make us new creatures, and live and reign in us as our king, priest, and prophet, to govern, teach, sanctify, and bless us in body and soul; grant that we may be daily renewed and quickened by thy spirit, that we may receive spiritual life and strength, precious faith and righteousness, and all grace and peace, through a vital union and communion of soul with thee.

We pray thee, O Lord, to give thy blessing upon all our honest designs and undertakings, let us commit all our affairs into thy hands; O Lord, undertake for us, and grant us such a measure of health and peace, and other temporal blessings, as thou seest to be good and most fitting for us; let thy good providence O Lord
 this

this day watch over us, preserve and keep us in body and soul, that in all our doings we may be ordered by thy governance to do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.

This Intercession may be added Morning or Evening, or shortened, if Time do not permit.

O LORD have mercy upon all men, make known to them thy great salvation, pour out thy spirit, and make the barren wilderness a fruitful field, cause the light of thy glorious gospel to shine throughout the world, make it the mighty power of God to save sinners, cloath thy word with the mighty power of thy spirit, that the dead may hear the voice of Christ, and live; O send out thy light and truth, send faithful watchmen to cry aloud and spare not, such as are taught of God, to preach the Unsearchable Riches of Christ, to feed souls with the bread of life, for the people perish for want of knowledge; darkness covers the earth, and gross darkness the people. O Christ, arise upon a benighted world, give light, thou glorious sun of righteousness, to those who are in darkness, destroy the kingdom and power of satan, through the preaching of the cross. O Christ take to thyself thy great power, reign and tread down satan, and all thine enemies under thy feet, and fill the whole earth with thy glory; purge all the household of faith from all their idols, tin and dross, sweep away every delusion and refuge of lies, which deceive the souls of men. Oh! grant that vital godliness and the power of religion, may every where flourish and abound; Oh! let a spirit of prayer and supplication be poured out upon all who believe, and let all flesh see the glory of God. We beg all in the name and through the merits and intercession of our Lord Jesus Christ, in whose name and words we further pray. Our Father, &c. &c.

This

This may be added on Sabbath Mornings.

LORD prepare our hearts to wait upon thee this day, that we may worship thee in spirit and in truth, and be enabled to offer unto thee a spiritual sacrifice of prayer and praise, acceptable through Jesus Christ; teach us to profit in thy word this day, let it be the word of salvation to our souls, let all who truly preach the gospel, be filled with faith and the Holy Ghost this day; grant us to be under the divine influences of thy spirit, that thy sabbaths and service may be the delight of our souls. Oh! bless us with much of thy presence in thy sanctuary, and strengthen us out of Zion; grant all our petitions, O Lord, for Christ's sake, and fit us for that eternal sabbath in the kingdom of our Lord Jesus Christ, to whom with thee and the holy spirit be all glory, thanks and praise, for ever and ever. Amen.

May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us now and for evermore. Amen.



A LETTER



A

LETTER

*Written to a young Person under Conviction
of Sin.*

ALL GLORY BE TO GOD!—

Dear Friend,

I AM informed, the Lord hath quickened your soul, awakened you to see the dreadful state that you and all men are in by nature, and that you are seeking to flee from the wrath to come, to seek rest and peace to your soul in Jesus Christ; this gives me much joy, this is a cause of joy to the angels of God, who rejoice when a sinner repents and cries out, "What must I do to be saved?" I am told this concern in you began by reading my letter; this is a matter of joy, thanks and praise, to God from me, for be assured, 'twas the spirit of God by that convinced you of sin, opened the eyes of your mind, to see and *feel* the burden of sin in your soul; this is that promise of Christ, John xvi. 8, 9. 'Tis nothing less than the Almighty spirit of God, which have raised you from the death of sin, stirred you up to seek the pearl of great price, the hidden treasure of the gospel, to secure the *one thing needful*, eternal life! all which is to be found in Jesus Christ, in whom are all treasures of wisdom, knowledge, grace,
F peace

peace, &c. all freely given to every seeking soul. Indeed, my dear friend, I rejoice, and praise God for you, this is the call of God to your soul, 'tis the voice of Christ, which alone makes dead souls live; Awake thou dead sleeping soul, arise from the dead, and Christ shall give you life. Eph. v. 14. and John v. 25. This is that great work our Lord spake of, John iii. Being born of the spirit, without which no man can see or enter the kingdom of God. This ought to be matter of great joy to you, for 'tis said John v. 25. They that hear the voice of Christ shall live. Now the Lord hath given you to hear; this is an unspeakable blessing to you, more than to have crowns and kingdoms given you! for hereby you are called to be a child of God, an heir of glory, a joint heir with Christ; to live and reign with him in joy, eternal peace and endless glory. I may say to you in the Apostle's words, rejoice, and again I say, *rejoice*; "rejoice O young man in thy youth," that God hath called you from sin, misery, wrath, curse, and the slavery of the devil, from the curse of hell, to be an heir of glory! God is peculiarly pleased with early piety, he delights in young men who seek the Lord, in youth: 'tis the Lord's command, Remember *now* thy creator in the days of youth. Eccle. xii. 1. a promise of blessing to such is, I love them who love me, and they who seek me *early*, shall find me. Prov. viii. 17. See also the four first chapters of Proverbs. I might have writ an hundred letters in vain, had not the Lord blest and used it, and applied it by his spirit to your heart; I hope this will be blest also, pray that it may be sanctified to your comfort and joy of faith; let me give you a word of advice, when the jailor was awakened, in Acts xvi. he cried out, what must I do to be saved. The Apostle said, "Believe on the Lord Jesus Christ, and thou shalt be saved." So I say to you, your great work is to *believe*, for by faith we are united to Christ, as a branch to a vine, see John xv. by this union your soul receives light, life, grace, strength, and a new nature

nature in Christ; all is in Christ, whatever you want, you are compleat in him. Coll. ii. 9, 10. and 1 Cor. i. 30. all which you must seek by prayer. God is your kind father in Christ, 'tis his great love hath called you, while thousands are posting to hell! go to him often, cry to him in prayer, retire to converse with God in prayer, and in reading his word, all God's promises you may turn into prayers and his commands too, be alone, and pray as much as possible, every prayer you make is heard, and will bring a blessing, when you sigh, groan, or your soul desire grace, 'tis prayer. Read Romans, viii. 2, 6. you may pray without words, God seeth the wilhes of your heart; you may speak to God more freely than to any man, no man love you as God does, pray thus, till you can pray better, Lord teach me by thy spirit. O let me be taught of thee, O God, enlighten my mind, lead me into all truth, reveal Jesus Christ in my heart, unite my soul to Christ, create a divine faith in me, Lord increase my faith, Lord dwell in me by thy spirit, sanctify and teach me to pray, pour out upon me the spirit of grace and supplication, Lord open my understanding, that I may understand the scriptures, &c. &c. The Psalms will afford you matter for prayer also, thus good people prayed of old, and thus we may pray now with great benefit and comfort, better than any form which cannot suit every case, or speak the wants of our souls. Please to read and consider these scriptures, and pray the Lord to apply them to your heart. I suppose the fear of God's wrath, and the burden of sin and guilt, oppress and trouble your mind: To obtain pardon and peace, you must act faith on the blood of Christ, this alone taketh away sin, strive and pray to believe God's promises to pardon *all who believe*; when you obtain faith in Christ's blood, you will have pardon and peace. Read Isaiah, xlii. 25. and the xlii. 22. where God promises to blot out all sin through Christ's blood. The Blood of Christ cleanseth from *all sin*, 1 John i. 7. This is that fountain opened for sin and uncleanness,

Zech. xiii. 1. We must flee daily, nay hourly, to wash in this blood, to purge away sin and guilt; all who believe are pardoned, justified, accepted in Christ. See Acts x. 43. and chap. viii. 38, 39. This is all a free gift of God's love, do not think that you must stay till you are better, before you go to Christ, this is the ruin of many, we must go just as we are to be healed, we are sick, diseased by sin, none can heal us but Christ, this trouble is his call to you, "Come unto me *all* that are weary, heavy laden, I will give you rest. Matt. xi. 28, 29. Go to this almighty physician, he calls you, he loves you, hath died to save you, he intercedes in heaven for you! cry to him, Lord cleanse me from my sins, let thy precious blood be sprinkled on my heart, soul and conscience, to purge away sin, guilt, and to subdue and destroy all sin in me. Lord help, heal me, and give me true saving faith. O Lamb of God take away my sins, grant me thy peace, &c. &c. Thus you may pray on your knees in private, as often as possible, thus you may pray at your business, when you walk in all places, God sees your heart, and will grant all your prayers in due time, Pray that the Lord may bless to your comfort what I have written, if you can write, send me the state of your mind, and then perhaps I can speak better, or advise more properly; but I shall be glad to see you, to talk with and pray with you, I shall be willing to write, speak, advise, or do any thing to help you forward in your way to Zion. May the Lord be with you, to teach, bless, sanctify, and guide you to all grace, faith, peace, and bring you to glory. I am, with love and respect, your friend and servant in Jesus.

P. S. You have got one of those little books, "The great Duty of Believing on the Son of God," mark it well, that will lead you to see Christ is All in All; pray the Lord to bless it to you and all you read, without which, you'll read in vain, if God teach you, then you'll profit and understand.

A

L E T T E R

*Found amongst the Papers of the Author, after
his Decease.*

All Glory be to God.

My Friend,

I AM now taking a last farewell of this world and all its wretchedness and vanities ! I am now on the brink of eternity, going to pass that dark and unknown Passage of death ! to worlds above : this is a trying time ! this is a time that discovers the deceits of all things the world admire : how poor ! empty and vain do all riches, pleasures and profits of life appear at the hour of death ! believe me you'll see things in another light when you come to die ! you'll think me then your best and truest friend, when I tell you that nothing then will be able to give you any comfort, peace or true consolation but a divine faith in the Lord Jesus Christ, and in the infinite love and free grace of God, through him, manifested to our hearts and souls by the Holy Spirit, whereby our sins are pardoned through the precious Blood of Christ ! our souls being united to Christ by a vital union : (as the branch grows in the vine) we have spiritual life in the soul, divine light in the mind, and divine love in the heart, this inclines the heart to love and glorify God, from this principle alone spring those good works which God accepts, see 13th Article of the Church, read also 9, 10, 11, 12 Articles, you will find the doctrine you hear quite opposite to them, and to the Liturgy and the word of God in the Covenant of Grace.—Beware of false Teachers, says Christ.—Is not
the

the word of God the *only foundation* of all doctrine?—The scripture says we are all by nature dead in sin, blind in heart, haters of God, &c. therefore unless we be born of the Spirit, or renewed in heart and soul, we *cannot* enter the kingdom of God—these I know by blessed experience are true—I now find that blessed support and comfort they give the soul in a dying hour! I have a divine peace and rest on God, as my God and Father in Christ—I am going to endless joy, glory and happiness unspeakable—I know I am in Christ and Christ in me—I am going to him whom my soul loveth, because he hath loved me, washed me from my sins in his own Blood! this! this! is all my hope, trust and confidence, &c.—believe me, my Friend, an *outside* religion will not save us!—O! do not deceive yourself any longer, to live as the world do and yet hope to be saved;—heaven and hell will as soon meet.—Christ says “*the way is narrow but few find it.*” In my *Experience*, (which with God’s leave will be printed) you will see by what means the Lord open’d my eyes and turned me from darkness to light.—My spirits fail: I can write no more.—I refer to my former letter—accept these little Books as a trifle to remember me from a dying Friend—May the spirit of Christ teach you to understand, believe and obey, for what will it profit you, if you gain the whole world and lose your own soul!—death will soon be with you—soon you will be in heaven or hell—O! flee to Christ for a new heart and spirit, for a divine faith in, and union of soul with him, that we may meet in heaven! May Thou, O Lord, grant it, for thy love and mercy’s sake!

Your dying Friend,

J. GLOVER.

P. S.

You’ll not receive this until I am in Eternity! farewell! may we meet in heaven! but at present you are entirely out of heaven’s road, living in enmity against God and true holiness, entirely destitute and ignorant of that Faith which overcomes the world
—which

—which purifies the heart—which worketh by love—which unites the soul to Christ and is the only principle of divine life in the soul, without which you *cannot be saved!*—you follow the ways of the world—the desires of the flesh, and the corrupt will, and this you falsely call living like a Christian, whereas 'tis entirely opposite to the Christian life, and contradicts the whole tenor of God's word, and proves that you are blind in heart, dead in sin, entirely ignorant of Christ and of all divine grace, faith and love!—you that are led by the custom and example of a corrupt world, and rather believe what blind, wicked men say, than God's word, in this you make God a liar, and such are condemned already, see John iii. ch. the outside and form of religion without the power will only rank you among scripture hypocrites, whose very prayers are an abomination to God, because their hearts, souls and affections are not towards God, but towards the world, the flesh and sin, and what the heart is set upon and delights in, that, and that alone is the God or idol we worship; therefore a few compliments of the lips, when the heart is with its pleasures, profits and vanities, is what God abhors, but 'tis what the world admires and approves. "*Woe be to you when all men speak well of you,*" The world loves its own, and hates every thing that God loves and commands. Holiness is happiness: God is holiness itself, therefore is happiness and blessedness itself; in proportion as we are holy, we are and must be happy. Sin is the fountain and cause of all misery: judgments, sickness and death itself is the wages of sin; and everlasting death and curse must be the portion of every one who is not delivered from the power and dominion of sin in this life, thro' faith in the blood and merits of Christ; for "*without holiness no man shall see the Lord,*" indeed he cannot, for heaven itself would be hell to an unholy soul. May the Lord in great mercy and love shew and convince you of these things, for untill you are taught of God, they will appear foolishness to you *and all men.* Adieu.

F I N I S.

ERRATA.

Page 17, line 26, for ARE, read *are*.

p. 28, line 22, for *jealous* read *zealous*.

